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THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



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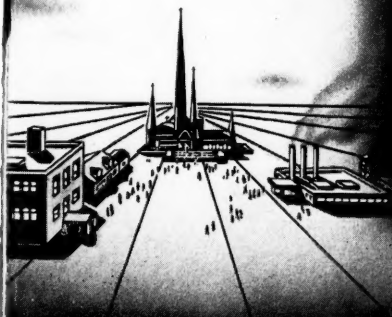
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Amongst Ourselves

An interesting study can be made on the basis of the various reactions received in *The Liguorian* office to the renewal notices that are sent out to readers whose subscriptions are about to lapse. As in most publication offices, it is our custom to send out four well-spaced announcements of a lapsed subscription, with an invitation, phrased differently each time, to the reader to renew his subscription. Any one of several things can happen when a reader receives such a notice. Naturally, our favorite customers are those who anticipate the lapsing of their subscription, and send in their renewal even before they receive a single notice to that effect. A second, and perhaps the largest class, almost as dear to us as the above, is made up of those who renew their subscription as soon as they receive the first notice that it is lapsing. Many of both these classes add to their renewal a little note of appreciation, and sometimes an extra subscription or two for friends. Then there are those who wait for their 2nd or 3rd or 4th notice before renewing. And, on top of that, some who write to us months after all four notices have been received to say that they never intended letting their subscription come to an end but just overlooked sending in their renewal. There are some few who resent receiving a 2nd, 3rd and 4th notice, and who write in to say that one would have been enough and that they intended answering the first all along. They do not realize that there are many people who want to be reminded more than once because they are inclined to forget things or to put them off. There are also those who become somewhat cross with us because a mis-

take is made in the office about their subscription. Try as we may, it is almost impossible to eliminate all mistakes in the handling of 60 or 70 thousand names. If a reader receives a renewal notice when he is already paid up for a year or two, we beg him merely to inform us of this, and the correction will be made at once on his word.

Always interesting, though in a rather painful way, are the readers lost to us because they fail to renew their subscriptions. Some cancel their subscriptions in anger. Devotees of Westbrook Pegler form the largest and most vociferous class of these. Pegler is their Pope, and because we disagree with their Pope, we are anathematized. Quite a few tell us they must drop *The Liguorian* because they cannot afford it, though they have enjoyed and been helped by it. We are always glad to continue the subscriptions of such as these without charge because its purpose is to help people and not to make money. We appreciate too the offerings of more well-to-do readers sent in to cover subscriptions for people who cannot afford it. Lastly, there are those who let their subscriptions lapse without sign or sound. Mostly, probably, the non-reading persons who are glad to toss our renewal notices in the wastebasket and be done with the matter.

The Liguorian does not intend to raise its rates, though the price of everything that goes into it has soared incredibly. The increased costs can be made up for, however, if readers will renew their subscriptions promptly, and now and then send in a subscription for someone else.

The Liguorian

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MAY, 1951

THE Liguorian

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

For Victims of Birth-Control

For wives and husbands only, this article gives the answers of both reason and faith to the arguments so often used to justify years of sin.

D. F. Miller

THIS ARTICLE is addressed to the thousands of American Catholic husbands and wives who have adopted the practice of sinful contraception in one form or another as a regular feature of their married lives. It is a plea from the heart, based on absolutely no other motive than a desire for their happiness, primarily in heaven, but secondarily in this world as well. It is a difficult topic to write about, not because the issues are unclear, but because it is bound up so intimately with the personal loves, hopes, fears, dreams and ambitions of the married, and because a half-pagan world has forced its viewpoints on many who, deep down in their hearts, would like to resist paganism.

We beg husbands and wives at least to resist the temptation not to read what follows. It is directed to their minds to offset ignorance, and to their hearts to offset timidity and lack of courage. It is written against a background of faith in Christ and His Church, and of widespread experience with the wages of sin. Above all, it is an effort, feeble perhaps in comparison with the extent and intensity of the opposition, to reveal the folly of the propaganda for and the widespread practices of contraception to be met with in the society of today.

By birth-control or contraception is here meant any deliberate interference, on the part of husband or wife or both, with the function and purpose of the marriage act to beget children. It is not the sin of contraception to avoid having children by non-use of the marriage right. It is not the sin of contraception to make use of the marriage right, when, because of known sterility, advanced age, or some other reason, it is certain that conception will not follow. Contraception means deliberate interference with the natural result of marriage relations, whether through the use of mechanical instruments, medical preparations, fittings or treatments used before or after, or merely by being, as the saying goes, "careful" that there be no chance of conception.

Every married couple that practices contraception will advance reasons for so doing. Usually, they grow quite voluble about their reasons. It is into those reasons, which we have heard and read a thousand times, that we ask our married readers to make an examination, while we offer pertinent truths that they may have forgotten or that they have not hitherto permitted to enter effectively into their thinking in this regard.

Somewhere through the statements

given in italics below, all Catholic married people who have adopted the practice of contraception will find their own mind expressed. Some will find that several of the statements have been made by them, at least to themselves, if not often to their friends. Let them say a prayer for light and courage before reading this, and then consider thoughtfully what is said under each of the italicized statements.

1.

"The most important thing in our lives is to plan intelligently for the future well-being and security of our family. To this end it is necessary to limit the number of our children to two or three, and, of course, this means that we must practice contraception. Therefore, it cannot be wrong."

Can you not see that this statement denies the fundamental doctrine of all true religion and the basic teaching of Jesus Christ, that the most important and necessary goal for every human being is the salvation of his soul, and the salvation of those who are dependent on him? If you push your statement to its logical conclusions, you will have to say that any one of the commandments that stands in the way of a good future in this life must go. Lying, cheating, stealing cannot be wrong if the most important thing in life is a secure temporal future, and if they can help you to attain it.

You need to think about your real goal in life. You need to think about heaven and hell. You need to think about death, and how God can call you in the very midst of your planning for a comfortable future on earth. You need to reject the false reasoning that a thing cannot be wrong if it brings you more money, less worry, more security in material terms. You need to think about Christ dying for you, to show you that death is better than disobedience to

God's laws. You need to replace the above statement in your mind with this one: "It is so important to save one's soul and to avoid hell by fidelity to God's laws, that I must be willing to lose everything, even my life, rather than offend God by a serious sin."

2.

"We have never been convinced by any logical argument that birth-control is a sin. A great many of our Catholic friends feel the same way, and continue to practice contraception while going regularly to Mass and the sacraments. What is done by so many cannot be wrong."

Have you ever put aside your feelings for a moment, and turned away from the voice of "the mob", to look clearly at what the authority of reason and faith teach in this matter?

Reason clearly manifests the truth that the pleasures of marriage are intended by the Creator to be the incentive and reward granted only to those who accept the necessary responsibilities of marriage. Reason tells you that to destroy the purpose of the marriage act in marriage, is to make marriage morally unnecessary; if sex pleasure may be deliberately divorced from its primary and necessary purpose, which is procreation, marriage is not needed to make it lawful and good. You thereby put the stamp of your approval on every form of lust in or outside of marriage, because you approve of sex-pleasure for its own sake alone. That is why, wherever birth-control flourishes, adultery, fornication, self-abuse and other unmentionable forms of lust flourish as well.

As a Catholic, however, you have the authority of what you used to consider the one true religion to confirm your reason, or, if you don't care to work the thing out in reason, to tell you the law of God in this matter. The Catholic Church has, for 1900 years, proclaimed

to the world that contraception is a violation of the natural law and a serious sin, and that they who die with such unforgiven sins on their souls are lost for ever. St. Augustine, in the fourth century, said that contraception makes an adulterer out of a husband, and a prostitute of a wife.

To say that you accept the authority of the Catholic Church in everything except her stand on birth-control is to deny your faith and to make yourself a hypocrite when you receive the sacraments. Is it very much comfort to find yourself in the company of other gross hypocrites when you receive the sacraments sacrilegiously? Will it be a comfort to stand with them on the left hand of Christ on the day of judgment?

3.

"The Catholic Church has an ulterior motive for insisting that birth-control is a sin. She wants to increase the number of her followers by making all Catholic parents have large families. That is why we discount her prohibitions of birth-control."

Whether you know it or not, you have taken this statement straight from the mouths of the bitter enemies of the Catholic Church. The truth is this: If the Catholic Church were interested solely in numbers, and not primarily in her divine mission of leading souls to heaven, she could have the numbers at once, without waiting for the next generation of children to be born, merely by compromising on the natural law that forbids birth-control. From personal experience we know that there are many renegades who would come back to the Church, and many non-Catholics who would become converts at once, if the Catholic Church would turn traitor to Christ by saying: "Birth-control is not wrong." Moreover, if she were interested in numbers only, she would abolish celibacy for her priests and religious, and

stop preaching that virginity practiced for the love of God is a high vocation.

The Catholic Church has no laws designating how large your family or anybody's family must be. She has not made the law forbidding birth-control; it is a law of nature that she is bound to proclaim. She is interested primarily in keeping you out of sin and getting you into heaven. She continually begs you to keep out of the sin of contraception.

4.

"Popes, bishops and priests who insist that birth-control is wrong do not know what an unbearable hardship it is for husbands and wives either to limit their enjoyment of marriage or to have a large family. A priest's worries and responsibilities are light and easy, compared to those of parents."

Such comparisons of different vocations are made only by those who know little about human nature. Life is a warfare, said Job, and no one, in any walk of life, can escape the battle and yet reach heaven.

The priest spends the best part of his youth, 12 years of it at least, training himself to deny, for the love of God and immortal souls, the human instincts that ordinarily lead to marriage and a family. Throughout his life he has to do battle with evil, in himself and in others as well. No one who has not lived his life can have any knowledge of what his worries and burdens are.

No one priest alone, whether his lot seems easy or hard to you, tells you that it is seriously sinful to practice contraception. All priests tell you this, because all priests speak in the name of the Church which is the voice of God. The martyred priests of the first and second centuries, the hunted priests of Reformation days, the exiled priests of the present day Balkans, tell you the same thing. They could save themselves from persecution if they would teach other-

wise, just as you can save yourselves from trouble if you do otherwise than they teach. Are you willing to give up the honor of kinship with Cardinal Mindzenty and a million other martyr priests, because you think some priests have it rather easy? Are you willing to give your soul to hell, because some priests take it too easy to be saved?

5.

"Parents have an obligation to provide decently for the education of the children they bring into the world. It costs money to raise children properly and to give them a good education today. The more children a family of ordinary income has, the poorer will be the education that can be given to each. Therefore we feel it our duty to limit our family according to our own appraisal of how many children we can properly raise."

Your whole argument is based on the fatally false assumption that the more money one spends on a child, the better his education will be and the stronger his character when he grows to manhood. If that were true, the children of the rich would invariably turn out the best and noblest members of society, and the children of the poor would always turn out to be weaklings and failures. You know from abundant experience that this is not true.

The successful upbringing of a child depends on the way its character is molded by its parents, not on the money they spend on it. Hard work and personal sacrifice are immeasurable helps to such training, not hindrances. Not even a college education need be denied the children of low and moderate-income families, if the parents succeed only in teaching them to work and sacrifice for what they want or need.

Again, however, you are skirting the chief moral issue of birth-control. You are under no obligation to have a large

family. But you are under a most serious obligation not to practice contraception. And experience proves that if you limit your family by sinful contraception, you will not have the character necessary, nor the grace of God, to raise even one child well, no matter how much money you lavish on his education.

6.

"A good doctor has told me that having another child would be risking my health, and that we must practice contraception. Surely it is lawful to obey one's doctor."

It is unlawful to obey anyone, even one's own parents, when they command or recommend something that is clearly sinful. Contraception is contrary to the natural law, and the doctor who recommends it sins as gravely as those who follow his advice.

If as a wife you are in an advanced state of disease, or in certain danger of death from the natural function of pregnancy and childbirth, is it not clear that it is God's will that you and your husband refrain from the use of marriage? God permits your illness for a purpose you will some day perceive; He also imposes the responsibilities that flow from that illness. You must accept both in humility and faith and, above all, in loyalty to God's laws.

If the doctor merely hints vaguely at dangers in a future pregnancy, or tells you it may be a difficult time, there is vast experience to convince you that such fears may be entirely unfounded. Pregnancy cures some ailments of women. At any rate, your future is in God's hands, and if you trust Him when there is some natural reason for doubt or fear, He will amaze you with His reward of your trust. If you don't trust God even in doubt, you can go crazy with worry whether you take a chance on having children or not, and then lose your soul in the end anyway.

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7.

"We are deep in debt now. Everybody knows how much it costs to have babies. We feel it would be wrong for us to add another big debt to what we already owe. So we are practicing contraception."

The fact that you were in debt will not be accepted on judgment day as a valid excuse for violations of a serious law of God. Consider these facts, side by side with your anxiety about your debts:

You do not know whether God will send you another child.

You do not know whether you will live long enough to have another child.

You do not know how your material circumstances may change within a year, though you do know it will be almost a year before you can have a child.

You do not know how quickly your debts can be paid if you are living as a loyal child of God and daily asking for His help in prayer.

The deeper one's debts and the greater one's needs, the more one needs to trust blindly in God. Such trust excludes even the thought of sin.

8.

"It is all very well to argue that we don't have to have children if we are willing to sacrifice the use of the marriage privilege. But everybody knows that this is a common source of friction, irritation, quarrelling and unhappiness in marriage. It is responsible for many a broken home and divorce."

Among pagans and secularists, yes. They have nothing to live for but their bodies. "Who, when they knew God," says St. Paul, "glorified Him not as God; wherefore God gave them up to a corrupt sense . . . so that they abused their own bodies amongst themselves." This is an apt description of both the multitude of modern pagans and of their practices of contraception. They are the ones who, if their bodily pleasures are taken from

them, whine and complain and quarrel with their partners and break up their homes and cast their children into the streets.

True Christians abhor the thought of belonging to that class of people. They have heaven to look forward to, Christ's death redeeming them to ponder, His example to fortify them, the sacraments and prayer to make them equal to any sacrifice up to and including martyrdom. If it be God's will that they abstain from the pleasures of marriage for a short or long time, or even if they choose to do so for a valid reason, they merely approach closer to God in the Mass and Sacraments and prayer and they grow in charity toward each other. This is not mere theory: it is abundantly proven by fact and example.

9.

"You have no idea of how much ridicule and condemnation a couple must endure if they have many children. We have had five children in seven years, and it seems that almost everybody we know tells us we are fools, we ought to have more sense, we are wrecking our future, etc. I hate to think of going through all that again, and that is why we are practicing birth-control now."

Even so did they crucify Christ, not only with nails, but with ridicule and mockery. Can you not see that you were on the side of Christ until you succumbed to the advocates of the devil and his minions in the world? Do you not know that most of the people who ridicule fathers and mothers of large families are thereby feverishly, hopelessly, trying to defend their own sins? Misery loves company, and vice, being the greatest misery of all, always seeks new companions.

It is not necessary for God-fearing parents to grit their teeth and act like martyrs if, living a normal married life, they do have a large family.

Large families are not an unmitigated burden, except for selfish parents who would probably neglect even a small family. Young mothers sometimes think with horror of the terrible burden that would be theirs if they had six or eight children. They fail to realize that the children cannot come all at once. They don't consider that they themselves will be growing in strength, ability and grace as the family grows. They refuse to foresee how the older children, if properly trained, will take over many of the duties of the mother as the younger children come. Above all, they deny themselves the thought of the unspeakable happiness a large family brings to a mother and father when the latter are growing old.

Large families are not health-destroyers for mothers. The best medical opinion in the country recently stated that a healthy mother is not made less healthy even by having a child almost every year.

Large families are not a handicap to the individual children. All students of human behaviour agree that the large family home is the best possible atmosphere for the development of character in growing children, provided the parents have character themselves.

10.

"We know that contraception is sinful. We do not doubt the authority of the Church which proclaims it so. But we simply cannot face the thought of having another baby and so we fall into the sin regularly. But we confess it before Communion, and in a few years we won't have to commit the sin any

more."

You are living, alas, in an exceedingly dangerous state. There are two things over which you have no control. One is the time of your death; the other is the amount of grace God will give you. You plan on giving up these sins only when they will not profit you any more; is it not a fearful thought that perhaps, when that time has come, you will have run through all the graces God provided for you and may not be able properly to repent? Is it not a fearful thing to crucify Christ by mortal sin repeatedly, only ceasing when there is nothing more to be gained from it?

You know, of course, that every confession is sacrilegious in which you confess a serious sin without seriously determining never to commit that sin again. While it is possible to have a serious resolve to avoid a certain sin at the time of confession, and later through weakness to fall again, this is hardly the case of one who has planned to practice contraception till the end of the child-bearing years. A good confession would of necessity involve overwhelming one's fears of conception with a boundless faith and trust in God. Neither a wife nor a husband, neither of whom may alone decide to forego the marriage right, may cling to an absolute determination never to take a chance on having another child and be truly sorry for habitual past sins of contraception. Both together may decide to give up the use of their rights for a time; each one separately must bow to God's will whatsoever it may demand.

Relief

"By talk of hell," said Dizzy Schultz,

"I won't be frightened.

I find that thus my duties are

Considerably lightened."

L. F. H.



Three Minute Instruction

Kinds of Ignorance

Ignorance of God's law is very often given as an excuse for evil conduct. It is to be feared that very often the excuse is not a valid one. Ignorance excuses one from all guilt before God only when it can rightly be said to have been *invincible*, i.e., when one had no opportunity or means of being instructed properly before committing an evil action. There are three kinds of *vincible* ignorance, however, none of which spares one from all guilt.

1. *Negligent ignorance.* This is the ignorance of those who make some effort to find out exactly what is right and wrong, but not sufficient for their needs. For example, a person may have a certain amount of knowledge about the laws and duties of marriage before entering it. Nevertheless, he would have an obligation to seek full and clear instructions on these matters when actually about to enter that state. If he failed to do so, ignorance that led to mistakes or unrecognized sins in marriage would be negligent, and would leave the person guilty to the extent of the culpable negligence.

2. *Crass ignorance.* This is the ignorance of persons who make absolutely no effort to learn things that they need to know to avoid sin. Catholics who never pay attention to sermons and announcements in church, who never ask about doubtful obligations, who never read anything concerning their duties as Catholics, are living in crass ignorance, and will be held responsible for many of the sins they commit in so-called ignorance. Parents, however, who provide no means of instruction for their children will be the ones held responsible for the ignorance of the children and for the sins that may result from that ignorance.

3. *Affected ignorance.* This is the ignorance of people who know they are lacking in certain knowledge that they need, but who deliberately refuse to seek it because they fear it would impose obligations on them which they wish to escape. Thus Catholics might deliberately try to avoid learning about days of fast and abstinence so that they will feel no obligation. Married people sometimes avoid reading about or listening to instructions about the duties of marriage because they intend to plead ignorance after they have done wrong. Such ignorance makes them fully guilty of the sins they commit.

No one should act in ignorance or in doubt about God's laws, because true information is readily available.

Notes on the Human Race

Travel, they say, is broadening. Here are some of the reflexions it gives rise to, when a large part of the human race can be studied in the space of a short time.

E. F. Miller

THE HUMAN RACE is a wonderful organization, filled with mystery, and inexplicable in its moods and contradictions. The word "human" comes from the Latin word *humus*, which means earth or dust. If the human race has come from dust, not too much can be expected of it. But because the human race has received within itself the breath of God, much can be expected of it. That accounts for the contradictions, awful badness and tremendous goodness, which characterize it. You cannot see with your eyes the human race. All that you can see is the individual who is a member of the human race. This is enough to give you an idea as to what the human race is like.

A railroad train is a strategic place on which to sit back and view and speculate upon the human race. First of all, you see the various divisions of the human race, for as you know, there are divisions. There are different colors, different nationalities, different parts within the same nationality, such as the North and the South, New England and New Mexico, male and female. All the various parts at one time or another converge upon trains and form an amalgam the like of which you will not find in a stew upon a stove nor in the treasure trove of a pirate.

In some portions of the United States one part of the human race will make another part of the human race take a back seat on the train. This custom is called Jim Crow. The part of the human race that is black in color is supposed in some strange way to be inferior

to the part of the human race that is white in color. Probably the cause of this is the fact that once upon a time the part of the human race that is black in color was held in slavery. The white part held the black part in slavery. The white part can't forget it. It may be a defense mechanism, as they say in the schools.

Thus, when you are riding a train that is going through these portions of the United States, you can meditate on the black people who are separated from you by a wall, as it were, and who may not sit with you or even near you under the penalty of being put off the train or being arrested if they resist. You can try to figure out in what way they are different from you. Look at their head. Do they have a head? They seem to. There is something on their shoulders that has eyes, nose and mouth and which is surmounted by hair. And they have arms and legs too. And presumably they are the same inside as you are, that is, in the possession of a heart and liver and lungs. And being the same as you in the manner of their talking and laughing they must have a soul too which cannot die. Why then do they have to sit behind a wall as though they were different from you? You can spend your whole journey trying to solve this knotty riddle.

The first place, though, for studying the human race on trains is at the beginning of your trip. You are in a station in a large city. Hundreds of people are seated on the benches doing nothing, or browsing through the papers and mag-

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azines that they purchased from a rack that is set up against the wall. Just about the only thing that can be purchased from this rack is that which has to do with romance, detectives and girls in swimming suits. And so the people who are reading instead of doing nothing are reading about romance, detectives and girls in swimming suits. Supplying the train-waiters with literature on romance, detectives and girls in swimming suits is the work of the human race too. It is one of the less beautiful works of the human race. But the human race doesn't seem to be ashamed of itself. Even innocent maidens and grandmothers with white hair have no scruple in reading about romance, detectives and girls in swimming suits. No one sitting on the benches, at least as far as you can see, is reading the life of a saint or saying the rosary. They are waiting for a train.

About ten minutes before the train is due, a voice over a loud-speaker makes an announcement. It says that the people who are planning on taking such-and-such a train will prepare to mount the train at such-and-such a gate. A rush immediately begins for the gate. Pressed together like so many sardines in a tin, men, women and children make an attack upon the gate both frontal and flanking. Suitcases and bundles tied with string retard progress, bumping the knees of neighbors and generally getting in the way even of the stalwart. The pressing and the pushing continue until finally the gate is thrown open and the guard quickly steps aside lest he be trampled underfoot. Like a flood the crowd sweeps through. It is the survival of the fittest.

Undoubtedly there are reasons why the gates leading to trains are so narrow, reasons known to the railroad officials and weighty enough to demand enforcement. But to the laymen, that is, to the

one wanting to catch the train, the reasons, no matter how solid, cannot be solid enough to make up for the inconvenience connected with getting through the gate at the same time as one hundred and five other individuals. Weak and unaggressive people have been known to be impaled on the iron protuberances of the gates by raging and rushing multitudes of the human race swarming forward to their train. Wider gates would stop such tragedies.

The small door that leads into the coaches of the train causes the same difficulty as the small gate that leads out of the station to the tracks. Here too women and children must beware. Or rather *men* and children must beware. Not all women, not even the majority of women, but certainly some women are more ruthless in their single-minded ambition to be the first to mount the train than any ten men. They sail forward like a locomotive under full steam, and obstacles bounce off of them as though they did not exist.

These women are undoubtedly the ones who take great delight in appearing on radio and television programs in order that they may be insulted for the sake of a new washing machine or a ticket to California. They have the same look and cut to them — either heavy and loud with large heads and many bundles, or thin and angular with sharp noses and pointed chins. They want to be number one on the program, even the program of getting on a train. The competition with men is not fair, for they, the women, are well buttressed with steel-ribbed corsets and other forms of armor that make them impervious to hurt or wounding. They can push all they want and come out unscathed.

It is always interesting to watch the human race as it covers the distance from the station gate to the train door. Some members unashamedly run, pass-

ing up like a wind the obese and the slow of foot who were in front of them at the signal to "go" from the gateman. Other members are more nonchalant but just as eager. They do not want to give the impression that they care one way or another whether or not they get to the door first. But actually they do want to get to the door first. Those who get to the door first have the best chance of acquiring choice seats in the train. So, they walk along with their suitcase, whistling softly and wearing an expression of complete indifference and disinterestedness. At the same time their feet are propelling forwards and backwards like the pedals on a bicycle. They are not running but they are doing something very close to running. And gradually they are pulling to the front of the race. Old ladies, nuns in voluminous habits and cripples with crutches are left far behind. To the strong, even the gentlemanly and well-dressed strong, goes the crown.

Finally the journey gets under way. The conductor stops by your seat to collect your ticket. You give it to him and receive in return an identification check, that is, a small slip of cardboard indicating that you have paid your fare and handed in your ticket. He tells you to carry the slip of cardboard with you wherever you go on the train.

After viewing the scenery for a time you direct your attention once more to the human race scattered in the seats about you. Your car is fairly well filled with the human race. You meditate again on the contradictions that mar its seemliness, and shake your head in wonder.

In front of you sits a rotund man, occupying the seat near the aisle. As the train was being boarded, people passed by him constantly looking longingly at the empty seat near the window. But he was slumped down deeply on his spine, feigning sleep and seeing nothing. No-

body had the courage to climb over his legs or to wake him up and inquire as to whether the empty seat belonged to someone else. Finally all the passengers succeeded in finding a place. That left him with two whole seats, which was what he wanted from the beginning. He wakes up now, straightens up, takes out his paper and reads. You note that this man is well-tailored. Probably he is a graduate of a university. Very likely he comes from a good family and gives a donation to the Red Cross each year. He may be a Catholic. But he is a part of the human race that has broken out in boils. He is a part of the human race that makes the rest of the human race ashamed.

You also notice that sitting near you are two young mothers (the brightest ornaments of the human race) with babies, and you speculate on where they are going and how seriously important the trip must be to make them willing to suffer the inconvenience that attends the care of infants on a public carrier. The babies cry. The mothers soothe them. The babies get hungry. The mothers feed them. In short, the mothers do not have time to look out the window. They are forever buttoning and buckling their offspring, changing things on them and wrapping them like mummies in blankets, carrying them down the aisle into secret chambers at the end of the car, and just looking at them with pride and love in their eyes.

You are fascinated by the sight and are brought to the conviction that Martin Luther was completely wrong in saying that the human race is totally corrupt in its very nature. The human race is not totally corrupt in its very nature. And what greater proof can be found to substantiate that statement than the vision of devotion and self-sacrifice unfolding before you? Total corruption does not produce devotion and self-sac-

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rifice.

It is really in the lounge car and the dining car of the train, however, that you have the best view of the human race. As evening approaches, you leave your seat (carefully placing your hat upon it first lest a stranger seize the seat while you are gone) and thread your way through the coaches to the diner. You must pass through the lounge car first. Liquor is served in the lounge car.

As you pass between the stockinged legs and cluttered ash trays in the lounge car, you wonder why the human race has not as yet learned the joke that the soil and the vines and a few other physical properties and possessions of nature have been playing on it for thousands of years when they locked up in the things they produced a spirit called alcohol. The human race simply cannot imbibe these spirits without becoming different from what it is supposed to be. Many of the occupants of the lounge car are sipping high balls, straight whiskeys and other fiery concoctions of the same mercurial substance. They are either talking too loud or with tongues that have become too thick, or they are laughing too shrilly or they are exchanging confidences with a man or woman sitting next to them who should be the last in the world to receive confidences. The human race has lost itself in the midst of the fumes that have infiltrated into its blood. It's a sad and disgusting picture.

But when you finally enter the diner,

you notice that everything has changed. Men and women have become ladies and gentlemen again. It is almost like being in church. The conductor removes his hat and carries it over his heart if he finds it necessary to pass through the diner. The waiters, dressed in black, slither about like priests before an altar. The people talk quietly and eat with etiquette and care. You cannot fathom the reason for the quick change, for the transformation in the conduct of the human race that comes about through the leaving of one car and the entering of another.

At last your journey is over. And you do not know much more about the human race at the end than you did at the beginning. If you were a psychiatrist, you could write a learned article for a popular magazine, say *Look* or *Coronet*, using many big words and drawing a host of weird conclusions that would have the ring of infallibility to them. And you would be hailed as a smart man. But you are not a psychiatrist. And you do not write articles for popular magazines. So, you leave the train and go about your business and cease to speculate on the vagaries of the human race. God made the human race. God wants each member of it to be happy with Him forever. You say a prayer for all and each member of it whom you have seen on your journey, that they may not miss their real destination.

How Big Is The Universe?

Thirteen thousand earths like our own could be taken into the sun through one of the holes on its surface which we call "sun spots", and this sun of ours is but a single grain of sand in the mighty ocean compared with the number of the heavenly bodies.

When we think of this, some of us will have to revise our ideas of our own greatness and that of our puny little earth.

Pre-Marriage Clinic

D. F. Miller

How to Escape from "Love"

Problem: Is it possible for one who has fallen madly in love with another to fall out of love? I am terribly in love with a man. But I know that my family and friends are right when they tell me that he would not make a good husband because of his obvious character defects and his past. But what can I do? I love him so much that nothing seems to matter except being with him and marrying him any time he says the word. Is there any cure for this at all?

Solution: Yes, there is a cure for this unfortunate situation, if you will permit the intelligence God gave you to take command over your feelings. Most of the cases in which girls talk about being madly in love, contrary to their own better judgment, are due to too much reading of romantic magazine stories and novels, and too much indulgence in movies that represent love as a flame that cannot be extinguished. Such stories and movies are an insult to the God-given intelligence of every human being. They are based on the false principle that a person can do nothing about his feelings except give in to them. If this were true, we would all be worse off than brute animals, because the latter have instincts to preserve them from harm which we do not possess. Human intelligence is supposed to save us from harm.

These are the steps you must take to overcome the attraction you feel for a man whom you know to be unfit for marriage:

1. Convince yourself that you don't have to let your feelings lead you around like a donkey on a halter. Cultivate a sense of shame for the very idea that you are helpless because of your feelings.

2. Use the special power, that is a part of your intelligence, of looking into the future. Visualize the unhappiness that will be yours in a very short time if you marry one who lacks decent character and virtue. Think of the shame that will be yours when your own conscience and everybody else will say: "I told you so."

3. Make yourself acutely aware of the sinfulness of giving in to your feelings in this matter. It is wrong to wreck your life by acting on your feelings when you know this will end in tragedy for you, and will even endanger your immortal soul. Ask daily for God's help in following your reason rather than your feelings.

4. Make the sharp and final decision not to see the person any more. Don't torture yourself by accepting a single date with him after you have made your decision. Don't act on the delusion that you can enjoy his company with no intention of marrying him.

5. Don't pity yourself as if you were terribly abused because this had to happen to you. Everybody has to choose between feelings and common sense at some time or other in life. Make the choice proudly, as befits one who is the image and likeness of God.

The Redemptorists in Detroit

For this article the writer dips into a source that has been inaccessible to most historians in the U. S. A.: the private *Annals* of the Redemptorists in America.

D. J. Corrigan

DURING THIS coming summer, the city of Detroit, Michigan, will celebrate its 250th birthday. Many people are surprised to learn that this bastion of modern industrialism, with its near three million metropolitan area inhabitants, ranks among the oldest cities of the United States. It was in 1701 that La Mothe Cadillac, with his small band of French Catholic pioneers, arrived at the present Detroit River to form a settlement. That was just 31 years before the Redemptorist Congregation was born, as St. Alphonsus did not start his Order of missionaries until 1732. But exactly 100 years later, in 1832, the Redemptorists came to America and went straightway to Detroit.

In reality the French had established a military post there, known as Fort St. Joseph, as early as 1688. Previously Fr. Isaac Jogues and his companions had set up Indian missions in the Upper Peninsula of Michigan in 1642: then later in 1671 built the first chapel for white men in this part of the New World at St. Ignace. When, in 1701, Cadillac and his followers arrived at the north bank of the river, they erected their first homes and a church within a stockade on the only high ground in sight — somewhere near the present intersections of Jefferson, Griswold and Woodward Avenues. Just about all of modern Detroit was then a dismal swamp.

With Cadillac came a Catholic priest, Father de l'Halle, who in the same year dedicated the little church to the good St. Anne. Fr. de l'Halle was killed by an Indian in 1706, but other priests arrived

and the parish he founded has endured to the present day. For many years it was the mother church of the entire Northwest and although it was on several occasions burned, and has been replaced by six or seven larger and finer edifices, its records have been kept in an unbroken line from 1701 to this year, 1951.

Today on Detroit's east side, across the channel from Belle Isle, there is a park dedicated to Gabriel Richard. Gabriel Richard, a Catholic priest, was one of the most colorful heroes in the long history of Detroit. In 1798 the only Catholic Bishop of the then U.S. and its territories, Bishop John Carroll, a brother of the Charles Carroll who had signed the Declaration of Independence, sent two priests of the Sulpician Order to Detroit, Fr. Michael Levadoux and a younger cleric, Fr. Gabriel Richard. The latter was to have an illustrious career in Detroit as the pastor of St. Anne's.

The population of Detroit in 1800 numbered about 2000 souls, most of whom were Catholic. The records tell us that in 1801 Fr. Richard brought a bishop all the way from Quebec to confirm 521 persons. By 1804 he had established a young ladies' academy and a seminary for boys. Shortly after their opening a fire destroyed both institutions along with the church; yet, within three years he had not only rebuilt the church but had founded six primary schools and two academies. In 1807 he accepted an invitation to give a series of lectures on religion to Michigan's Protestant governor and other territorial officials. By

the next year he had imported a printing press and issued, in French and in English, the first newspaper in Michigan, which was also the first Catholic newspaper in the United States. In 1812 Fr. Richard had already printed seven books, including the first parts of the Bible ever published in Michigan.

That Fr. Richard was not only a devoted pastor to his flock, but an outstanding patriot as well, is attested by the fact that during the War of 1812 the British put him in prison. In 1817, together with a Protestant minister, he founded the present University of Michigan, and for a time he himself taught in 6 of the 13 departments of which the curriculum was made up. Then in 1823 he was elected to Congress, the only priest then or since to receive such a distinction, and it is recorded in Washington that he gave one major speech: advocating a post road from Detroit to Chicago. In the year 1832 the dread cholera struck Detroit and its 10,000 inhabitants, and in the midst of it three Redemptorist priests, fresh from Europe, arrived in the city.

Many years before, St. Alphonsus, the learned founder of the Redemptorists, on seeing a ship leave the docks of Naples bound for New Orleans, had prophetically declared: "Some day our missionaries will set out for America." Possibly coincidental was the fact that in 1832 his three spiritual sons first set foot on the hot dusty streets of Detroit on August 2nd, their saintly founder's feastday.

The rough frontier city that greeted their eyes was just about paralyzed, with only one priest, Fr. Richard, trying to visit the sick and bury the dead. In accordance with their instructions from the Bishop of Cincinnati, under whose jurisdiction all Michigan had by this time fallen, two of the Redemptorists went on to the northlands to relieve Fr. Baraga. Fr. Francis Haetscher, C.Ss.R., how-

ever, remained to help Fr. Richard.

Together the two priests labored day and night through the summer to tend the victims of the horrible plague, which, in those days of large families, sometimes claimed the lives of ten people in one home. Weakened by his heroic efforts, the gallant Fr. Richard at length contracted the disease and died. Fr. Haetscher likewise took sick, but being sturdier with youth, was able to throw off the fever and continue his work until the end of the epidemic. He was the only priest in Detroit within a radius of twenty miles. A short time later he was ordered to join his companions, where they labored for about eight years among the Indians of Green Bay, Harbor Springs, Mackinaw and Sault St. Marie.

The next major activity of the Redemptorists in Detroit took place in 1843. During that summer Fr. Louis Gilet, C.Ss.R., was sent to preach a two-week mission to the French farmers in St. Paul's church at Grosse Pointe, on the shores of Lake St. Clair. The following year found him accepting from Bishop Rese, in the name of the Redemptorist Fathers, St. Anthony's Parish in Monroe, a sprawling French village on the banks of the Raisin River, with a scattering of Irish and German families as well. As Fr. Gilet was proficient in German and English, as well as French, he had no difficulty in caring for his multi-lingual flock. Later his Redemptorist successor, after the solemn declaration of our Lady's Immaculate Conception in 1853, was to change the name of the parish to St. Mary's, a title it bears to this day. In time the Redemptorists were to start two other parishes in Monroe for the other nationalities. Interesting is the note in the *Annals* that they "first built a chapel for the Germans, but the Irish they let come into the church."

The most noteworthy achievement of

the Redemptorists in Monroe was the establishment of the Sister Servants of the Immaculate Heart of Mary in 1845. These devoted teaching nuns today number over three thousand members and in three provinces can be found from coast to coast. But their beginning was a very humble one, in a tiny log cabin across the road from the church. Fr. Gilet wanted to start a school, but had no teachers: so he recruited one girl from Grosse Pointe and another from Monroe, and when two more girls arrived from a suppressed Negro religious community in Baltimore, he wrote a rule of life for them after that of the Redemptorist Fathers and obtained permission from the Bishop to start them off as a Congregation of Sisters.

The Redemptorist Fathers labored in Monroe for eleven years, but then had to give up the foundation, as there seemed no hope of ever establishing a full monastery of at least six priests, as demanded by their Rule. Since there were never more than two or three priests there, the number of places they took care of was really astounding, especially when one considers that they had no trains or automobiles, and practically no roads. Many of these places were having Mass for the first time: Medina (30 families), Blissfield, Adrian, Stony Creek, Hillsdale, Clayton, Mud-dy Creek, Coldwater, and Otter Creek. In addition to the three churches in Monroe, Fr. Gilet in 1847 also built the first church in Huron River (Mt. Clemens). Later Fr. Smulders also erected one in Riviere Aux Sables.

Frontier life and travel were hard in those days. To go on horseback over the Indian trails between Detroit and Grand Rapids ordinarily took seven days, with food and drink and lodging, in heat and cold, a problem. The priests of Monroe were constantly on the go, usually in the saddle, to a radius of 80 miles. The

annalist tells of making the seven mile trip to Medina with three oxen, because the trails were too muddy for a horse, and even then in spots the priest had to get out and push. Very often in the long regular trips from Monroe through the marshes to Mt. Clemens, the priest would have to kneel on the saddle as the horse waded through water up to its neck.

Then, too, medical protection was almost lacking. After an epidemic of spotted fever in 1848 there were so many parentless children that Fr. Smulders started an orphanage. He likewise organized the first public library in Monroe. In the meantime the nuns had so prospered with their academy for girls that in the words of an observer "they had a primary school second to none in the State." In 1848 Fr. Smulders also built a school for boys.

In 1846 Bishop Lefevre asked the Redemptorists to take over the care of St. Mary's church in Detroit. This parish had just been organized for the growing number of German Catholics, but it was lacking a pastor proficient in the German language. Interesting is the contract between the Bishop and the Fathers, which states that "it was Antoine Beaubien and his wife Monique who donated the four lots on the southerly side of Croghan Street on the Antoine Beaubien farm, and that because of this Antoine and Monique were to have free pew rent for life." The Redemptorists served this parish from 1847 to 1872. Now under the care of the Holy Ghost Fathers, the beautiful church still stands on St. Antoine Street and its high altar is the one built in 1851 by a Redemptorist lay brother with the Redemptorist monogram on its front.

In 1850 Detroit numbered in all about 21,000 citizens, while by 1870 it had grown to near 80,000. When the Redemptorists took over St. Mary's, there

were but two other churches in the city: the cathedral and old St. Anne's. Early in 1849 the Fathers started a school with 80 pupils. When the new school was completed in October at the cost of 1500 dollars, 200 students immediately filled its class rooms. By 1853 the parish had prospered to such an extent that it had two schools: one for the boys under the Christian Brothers, and the other taught by the School Sisters of Notre Dame. At this time St. Mary's had the only parochial school in Detroit, and when in 1853 a group of anti-Catholic bigots attempted to close this school by legislation, it so aroused the Catholic populace that they not only beat the measure at the polls but they also built schools in the other parishes. (*Editor:* The same attempt was to be made in 1921, but under the vigorous leadership of Bishop Gallagher it was defeated.) During the summer of 1854 as a result of the cholera, which brought 300 funerals to St. Mary's within ten weeks, the Redemptorists started an orphanage to provide for 150 homeless boys and girls.

The Civil War caused such inflation of the dollar that the priests at St. Mary's were forced to raise the pew rent to make ends meet. The Christian Brothers, who by 1864 were teaching in several schools, finally had to notify the Bishop that they must leave Detroit because their salaries were inadequate for living expenses, but at the request of the pastor they decided to remain at St. Mary's and moved in with the Fathers, as their own central convent had been sold. By this time St. Mary's badly needed a new school, and in 1865 the ladies put on a fair, which netted \$4,185.50 for the building fund. Three years later the parish had erected the school, with twelve class rooms and accommodations for more than 900 pupils.

During the 50's and early 60's of the past century a wave of anti-Catholic

prejudice, at the hands of the Know Nothing Party, swept over the country. Like the A. P. A.'s of the 90's and the Ku Kluxers of the 1920's, they vented their hatred on the "immigrant" Catholics, and Detroit was no exception. In addition to the attempt to close Catholic schools, they threatened to riot and burn Catholic churches to such an extent that during 1864 the Bishop, in prudence, ordered that there be no Lenten evening devotions for that year. Just previously a mob had burned the modest home of a Negro family living in the vicinity of St. Mary's, threatening also to set fire to the nearby convent, two schools and an orphanage of St. Mary's parish.

Never were there more than three or four priests at St. Mary's, and it is a wonder that they accomplished as much as they did. In addition to taking care of their city wide German parish, they were for many years chaplains to the nearby St. Mary's hospital and the Insane Asylum. They found time to start a public Catholic library and to edit a German Catholic newspaper, the *Aurora*, which later flourished for many years in Rochester, N. Y. Besides giving many parish missions in various States, they organized many of the parishes about Detroit.

As early as 1847 they went to Ann Arbor regularly, where there were 18 Catholic families, Clement Road (60 families) and Clinton (8 families). In 1851 they built the church of the Assumption at Clement Road, and in addition to Ann Arbor, visited regularly Freedom, Sylvan, Lynden, Newport, and they started a school in Greenfield. The next year in Greenfield, which is now Dearborn, with the help of the five sons of a Mr. Esper, they built a church which they dedicated to St. Alphonsus. In 1854 they laid plans for the Church of St. Joseph in Detroit, and established a school and church in Hamtramck,

which was a neighboring village to Detroit. In 1854 they also built a school in Springwells, which was west of Detroit. By 1857 their labors were carrying them to Sandusky (Ohio), Kalamazoo, Niles, Hillsdale, Lansing (where Fr. Krutil, C.Ss.R., said the first Mass and started the first church), Lapeer, Muskegon, Grand Haven and Fish Creek. In 1861 they started the parish for the Germans in Adrian. By 1863 in addition to their country missions they were taking care of Hudson and St. Anthony's in Detroit. In 1864 they had charge of the German Catholics in Grand Rapids, and served the parishes of Alpine, Door and Hastings, where there were no priests. Still later in 1869-70 they regularly visited Wayne. Then in 1872 the Redemptorists, at the bidding of their superiors, left Detroit.

But it was to be so for only eight years. In 1879 Bishop Gasper Borgess asked them to come back. On St. Patrick's Day the following year Fr. Aegidius Smulders arrived and eventually that year purchased for 5500 dollars four acres of ground on the southwest corner of Dix Road (now Vernor Highway) and Lovers' Lane (now Junction Avenue). As a young priest Fr. Smulders had succeeded Fr. Gilet in Monroe, where he had labored from 1847 to 1855. By 1880 he was an old man of sixty-five, but he was to devote almost twenty years of vigorous priestly life to the Catholics of Detroit. By the following year Brother Thomas had completed the little "Sandhill Church", a wooden structure suitable to the 211 families of the sparsely settled region of Holy Redeemer Parish.

Thus began the final, permanent foundation of the Redemptorists in Detroit. In 1844 they had come to Monroe, primarily to take care of the French of the region; in 1847 they were in St. Mary's, their main charge being the fast immigrating Germans in the city; finally in

1880 they returned for the benefit of the "Irish" or the English-speaking Catholics west of Detroit. And as Detroit mushroomed in succeeding decades from its 80,000 of the 70's to the near two million of the present, Holy Redeemer grew apace with the sprawling, throbbing dynamic city.

In 1882 Bishop Borgess administered confirmation to 96 children and 4 adults. In the same year a school and convent were built and the Immaculate Heart Sisters came from Monroe to teach. These tiny structures were a startling contrast to the mass of beautiful edifices of brick and stone that form the Holy Redeemer plant today: a church that seats 1400, both upstairs and down; three separate large schools, including the first parochial trade school in the U. S.; a three story parish building enclosing a commodious auditorium; one of the finest gymnasiums in the city; and a monastery and convent second to none.

But by 1886 the city was just beginning to reach out to Holy Redeemer. That year saw the first electric light tower at Dix and Junction and water pipes along Dix. A census of French families in the district numbered 162; these were given their choice by the Bishop, either to join Holy Redeemer or remain parishioners of the downtown St. Anne's. In 1888 the parish held a novena in honor of our Lady of Perpetual Help, possibly the first, in the words of the annalist, in the Western Province.

By 1896 there were more than 600 children in school. The year before a gas line had been laid on Junction and electric cars first appeared on Dix. That same year the Fathers organized 200 families in Delray into a parish of their own. In those days, on past 1910, a good horse and buggy were a "must" at the rectory for their numerous and distant sick calls.

The year 1897 witnessed a new large gothic church of stone rise at the corner of Junction and Dix, only to give way in 1922 to the present classical structure and campanile. The growth of the parish can best be gauged by the number of children in school: in 1909 there were more than 1300, while in 1919 the pupils totaled about 2100, and in the years since more than 2500 have been taught in a year. In 1916 the Brothers of Mary arrived to take over the education of the boys. Bishop Foley and his successors came, as a rule, to administer confirmation each year, but in 1915 he missed and as a result had 1088 persons for the sacrament the following year. As early as 1920 there were Catholics living at more than 3200 addresses in the parish.

At the present, Detroit has grown far beyond the boundaries of Holy Redeemer Parish but the stalwart church

and tower on the west side stand as a monument of the Redemptorist contribution to the Catholicity of Detroit. In 1832, just 119 years ago, after the death of Fr. Richard, there was only one priest in Detroit, a Redemptorist; in 1950 there were 901 priests in the archdiocese, including two bishops and one archbishop, Edward Cardinal Mooney. From one city church the archdiocese has grown to 243 parishes and 227 chapels and 20 mission stations. From approximately 2000 Catholics in and around Detroit in 1832 the number has increased to 950,000. Detroit counts 5 Catholic seminaries, 6 colleges and universities, 83 high schools, 185 elementary schools, 4 orphanages, 14 hospitals, 8 schools for nurses, and 4 homes for the aged: all a startling tribute to the faith and self-sacrifice of priests and people of the past 250 years.

Symbols of the Apostles

The painters of the Middle Ages used to represent the Apostles with special symbols which were generally significant of some incident in their lives.

Judas was represented with a bag, because he bore the bag and "what was put therein;" St. Matthew with a hatchet, because he was slain by one; St. Paul with a sword, because his head was cut off with one; St. Peter, of course, with the keys; St. Bartholomew with a knife, because it was by this instrument he was flayed; St. John with a cup and a winged serpent flying out of it, in allusion to the tradition that the apostle was challenged by a priest of Diana to drink the cup of poison. John made the sign of the cross on the cup, whereupon Satan, like a dragon, flew from it, and the apostle drank the cup with safety. Similarly, St. James the Greater was represented with a pilgrim staff and gourd bottle, because he was the patron saint of pilgrims; and St. James the Less with a fuller's pole, because he was slain by Simeon the fuller with a blow on the head with his pole. Philip is shown with a long staff, surmounted by a cross, because he died by being hanged by the neck to a tall pillar; Simon with a saw, because he was sawed to death, Thomas with a lance, because his body was pierced with a lance; Andrew with a cross on which he was crucified; and Jude with a club, because he was killed with that weapon.



For Wives and Husbands Only

D. F. Miller

Retarded Children

Problem: What comfort is there for parents who have retarded or subnormal children? We have a boy of ten whom doctors and psychologists tell us will never develop beyond the mentality of a three-year-old. We are heartbroken over it, but we love the child dearly. What is your opinion of the advisability of placing such a child in an institution run by Sisters for the care of subnormal children?

Solution: Only motives of deep faith can bring comfort to parents who are permitted the cross of having such mentally retarded children; yet faith can provide such motives amply. Faith teaches that such children can never lose their baptismal innocence, no matter to what age they grow. It also teaches that in heaven, which they cannot lose, they will have perfectly developed minds and perfect bodies, and that the joy of companionship with them there will more than compensate for the life-long heartache of parents who must care for them as children who cannot grow up.

A prudent answer to the question of the advisability of placing such children in an institution would require the knowledge of a wide variety of circumstances attendant on each specific case. In principle, it can be said that the ideal thing is for the parents to take care of the child. For such cases, nature seems to endow good mothers with an extra fund of love and devotion, and experience proves that the exercise of that special love and devotion toward a retarded child redounds to the benefit of all the rest of the family. Such children are preeminently "the little ones" who were so dear to our Lord, and for serving whom He offered such tremendous rewards. The parents to whom God permits such children to be born have, for all the reasons above, a mark of God's favor, even though it is one that the world would never understand. At the same time they must humbly accept the primary obligations toward the child.

There are circumstances in which these obligations are best and most prudently fulfilled by the entrusting of the child to an institution. If the mother is sickly and cannot take care of the child, or if the parents have obligations to others that cannot be properly fulfilled together with the duty of caring for the retarded child, consideration might be given to having it cared for in an institution dedicated to that purpose. It is always amazing, however, to learn how many examples there are of sacrifice and devotion preferred to delegation of this sort of task to others, among good, Christian families.

Readers Retort

In which readers are permitted to speak their minds about views and opinions expressed in *The Liguorian*. All letters should be signed, and full address of the writer should be given.

Kerrick, Minn.

"Your March issue has two retorts on the story of Pope Innocent III and St. Lutgarde, and your comments on each. The first letter shows an awakening to the possibility of people going to purgatory or hell. The writer was no doubt one of the many who, when hearing the words 'purgatory' and 'hell,' give them the same consideration they would give a 'but' or an 'and' — just words that go in one ear and out the other. Your tiny, one-minute article had plugged one ear and the 'purgatory' and 'hell' stayed in, and began to arouse a good but dormant Catholic mind. This mind knew that God was merciful, but did not know that 'mercy is the overflow of justice.' Innocent told Lutgarde that, had God been just only, he would have been in hell. God's mercy washed him into purgatory. In your comment you soften the blow. That is kind of you, but I wonder how charitable. The second letter leaves the spirit of the first. The first shows a mind probing new paths; the second hurls back the words 'purgatory' and 'hell' at 'the common opinion of theologians.' It seems to me that you soft-pedal the fear angle a bit too much. There has been too much coddling of our Catholics and too little straight talk. The Bible is filled with quotations about the importance of fear. . . Then there is your point that Catholics are not bound to believe private revelations, that all needs for salvation are contained in the Bible and the teachings of the Church. Do you suppose that private revelations might just possibly be a bit more public than people choose to believe? I know that Necedah, for example, can be completely ignored, but after

Lourdes, Fatima, Paray-le-Monial, etc., is it not possible that God wants us to listen to these things? And are not all such but new indications that God wants us to fear hell? . . .

R. H."

The first article in the April issue of THE LIGUORIAN, which was written long before we received the letter from R. H., should answer the criticism that we are prone to dodge the essential motive of fear of the Lord in the practice of religion. As to the value of private revelations, we see no point in dodging the theological truth that Catholics are not bound in faith to believe them. That must be kept clear, in the midst of the continuing claims of individuals to private revelations from God. At the same time it must be reiterated that it would be sinfully imprudent to ignore such revelations as those of Lourdes, Fatima, etc., and the invitations to a revival of reasonable, realistic and salutary fear of hell that they gave to mankind.

The editors

Riverbank, California

"For some reason or other, Pope Innocent III seems to be coming in for a little adverse publicity lately. Aside from the story in the January *Liguorian* and the two letters in the March issue, I have run across the story in the book *What Are These Wounds?* and in another book entitled *Purgatory*. Now that Innocent III, may his soul rest in peace, is enshrined in the renovated halls of Congress as one of the controversial medallions, perhaps some thought should be given to the 8th commandment. If Catho-

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lics may lawfully repeat this story about Innocent III, perhaps the next step would be for Catholic Congressmen to join with the diehard Protestants in demanding that the 'furriners' be thrown out. . . . There is, however, a question that has bothered me since I first read the story. Since you have given so much space to the matter, perhaps you would answer me. All authorities on purgatory state that the souls in purgatory can do nothing to help themselves, and do not know the length of their confinement. If this is correct, will you please tell me how it could have been Innocent III who spoke in a vision to St. Lutgarde? If they can do nothing for themselves, how could he appear to the Saint, and if they cannot know the length of their confinement, how could he state that he would be in purgatory till judgment day?

M. G. H."

There is nothing contrary to the 8th commandment in one person's telling another of his own faults of character. If it was actually Pope Innocent III who appeared to St. Lutgarde, and the testimony of history is sufficiently reliable to make the story at least credible, it may well be presumed that he wanted St. Lutgarde to make the story known to others, for their benefit and salvation. On that basis it is an act of charity to use the story as a salutary warning for others. In response to the questions: It is Catholic doctrine that after death souls cannot merit for themselves, and this means that souls in purgatory cannot of themselves merit a diminution of the sufferings they owe for the remains of sin. This doctrine in no way prevents God from permitting them to appear to the living to make known something about their state and to plead for prayers. It is only a good theological opinion that the souls in purgatory do not know the length of their confinement; and it is not contrary to that opinion for God to permit one of them to know

and to tell the living how long he will remain there. It is possible, too, that Pope Innocent III is long since in heaven. His words may have meant that he would be in purgatory till the end of time if he received no help from the living. His story may have brought him a great deal of help.

The editors

Columbia, Missouri

"There is no magazine that I enjoy more than *The Liguorian*, not 'enjoy' in the usual sense, but in the sense of being enriched by it. Sometimes I disagree, but an editor who can stir a reader to disagreement may be accomplishing the most of all. For some time I have wanted to raise a question. Your March issue touches directly on the matter, in the article 'Mother or Child?' 'The fact is,' you say, 'that there can never be a question of choosing between two murders because any directly-willed murder is essentially evil.' Granted. Through Christ we have full authority on that. . . . But then how can we in any degree tolerate the deliberate murder, planned and plotted, inherent in war and militarism? 'The end,' you say, 'does not justify the means, and the Catholic Church has never compromised on this fundamental principle of the natural and divine law.' Again, I cannot but raise the question of militarism. Truly, in the early days of the Church there was no such compromise between Christianity and militarism. . . . Today I cannot but wonder a bit. . . . Militarism teaches the cheapness of human life, it violates the sanctity of the individual, it indoctrinates the people with hate and bitterness, it opposes so many of the simplest doctrines of Christ such as 'Love thy neighbor as thyself.' . . . Have you read the booklet 'Let's Join the Human Race' by Dr. Stringfellow Barr? I am not trying to appraise the booklet, but it confirms my own observations absolutely, and my conclusion that the open or tacit approval of murder, violence and war by any

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Christian is neither a solution to any problem, but the multiplication of problems, and puts every participant farther from God. . . C. A. L."

Some time ago, in response to other letters like the above, THE LIGUORIAN carried an article explaining how 1) killing in self-defense, 2) capital punishment, and 3) just war, escape the condemnation of the 5th commandment. All three are in reality a defense of human life in the face of those who would unjustly take it. A sharp distinction must be made between just war and militarism. The latter is a love of war for war's sake, or the utilization of war for any other purpose than self-defense. One of the most difficult of all possible moral questions to answer, from the practical angle, is that which is concerned with the conditions of a just war and how they are to be recognized. Nevertheless the principles stand.

The editors
St. Louis, Missouri

"I'm sure that if you had read 'The Miracle of Carville', you would not have fallen into the mistake of using leprosy as a figure of everything repulsive in the article 'Priests and Women.' The sentence in which this occurs in the following: 'Do they (priests) look upon women as dreadful ogres or horrible untouchables like lepers who must be kept at a distance lest they disease by their very presence the atmosphere about them?' . . . It has been the finding of every investigating and inquiring person that: 1) the people suffering from leprosy strongly desire that their disease be called by its proper name, viz., Hansen's disease. They resent the term 'leprosy.' 2) The idea of a leprous person being untouchable is an erroneous concept carried over from ancient times when it was mandatory that such persons cry out: 'Unclean!' sometimes ringing a bell at the same time. 3) That leprosy is the least communicable of all diseases. 4) That in the 54 years of the Carville Sana-

torium's existence, not a single doctor, nurse or attendant has contracted the disease, though they touched the patients daily. 5) That Hansen's disease is endemic to Texas, Florida and Louisiana in this country; persons living elsewhere, even though they have the incipient germ within themselves, will most probably never contract the disease. 6) That you and I need not be kept at a distance lest we contract the disease; 7) That the germ is rare and will flower only in the places named above (in the U. S.). 8) that there is no need to fumigate articles or, say, the *Carville Star* newspaper before it is sent outside the colony. Hansen's disease simply cannot be contracted by handling things once touched by those afflicted with it. 9) That Archbishop Rummel of New Orleans himself bade the chaplain of Carville to write an article for a priests' magazine asking them to desist from comparing leprosy to the filth of sin. 10) That the sulfone drugs are effecting cures — chaulmoogra oil being now abandoned. . . . People suffering from Hansen's disease have too long been discriminated against. Imagine, it was only in 1941 that they were accorded a chance to exercise their right as citizens to vote. . .

Mrs. J. M."

We are happy to give ample space to this interesting and authentic collection of facts about Hansen's disease. We shall be on guard in future against the offensive and unrealistic figure of speech.

The editors

Memphis, Tennessee

"I am a convert and have been a Catholic only about a year. I subscribed to your magazine only last month (Feb. issue) and I am sorry to say I was disappointed in a couple of articles in it, though I enjoyed the rest thoroughly. The two articles I refer to were the ones on parents and their daughter and on a girl marrying a non-Catholic boy. When my wife and I were married I was a Protestant. I was not encouraged in any way to become a Catholic.

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I went to church with my wife regularly and, after observing my wife keeping her obligations, such as fasting, attending Mass, etc., I became curious and went to a priest of my own accord and told him I had no intention of joining the Church but would like to take some instructions in the Catholic religion, mainly to know why they did this and that. My conclusion is that there would be a lot more converts if people were given instructions on the Catholic religion and could do some Catholic reading. But you seem to have condemned all non-Catholics. I am merely trying to point out that if a man or woman, regardless of religion, is of good character, reason and understanding, given a chance, can make them good wives and husbands.

D. H. J."

We are anxious quickly to correct the impression that we have any desire to "condemn all non-Catholics". When we speak about the difficulties of mixed marriage, we always have in mind those that arise from differences of principle between two people, no matter how good the character of both may be. When two people marry with definite but opposing views of religion and God's laws, they are bound to run into difficulties that make for stress and strain. We are just as sincere and honest in telling non-Catholics who have definite convictions about their own religion not to marry Catholics as we are in telling Catholics not to marry those who specifically disagree with their convictions about religion. Marriage is intended to be a great unity; the first basis of such unity is lacking when there is a difference in religious beliefs. We firmly believe, with our correspondent, that clear instruction for all unprejudiced non-Catholics would bring them into the true faith. We congratulate him that he had such instructions.

The editors

Grand Rapids, Michigan

"I thought your article on television was very good and hope you will put out a pamphlet on this subject. During the past 6 years or more I have brought in very few secular magazines to our home in order to protect the children from the harmful advertising, cartoons and jokes. Now we have to fight these things on television. If I had my way, there would be no television in our home. My husband maintains that the way to put a stop to this evil is to boycott the merchandise of the manufacturers sponsoring the indecent shows. Couldn't you urge the decent Catholic women to turn off their sets when the program offends and then to refrain from buying the brands advertised on such shows? I think this sort of thing will get worse and worse unless the women protest loudly. . . .

Mrs. V. M. H."

This is only one of many letters we have received from others who are deeply concerned over the suggestiveness, semi-nudity and off-color jokes so frequently made use of in television entertainment. A note written by a housewife to broadcasters of such stuff always receives serious attention.

The editors

Omaha, Nebraska

"I'm sorry I'm late in renewing my subscription. *The Liguorian* is wonderful reading. I don't find too much time for reading, as I work and keep house for my Dad and myself at the same time. But when *The Liguorian* comes to our house it is one book I do find time to read from beginning to end, and I enjoy it very much.

M. N."

One of the aims of THE LIGUORIAN editors is to inspire those who have little time to read, to read at least something that will help them. Our thanks for this proof that the aim is not always missed.

The Editors



Test of Character (94)

L. M. Merrill

On Disdain for Charity

There are two kinds of people in America. One kind spend much of their lives scheming and conniving to get as many things for nothing as they possibly can. They are perfectly content to be called beggars and "cadgers," so long as they can succeed in being supported by others.

The other kind of American has a horror of accepting charity from others, and scornfully rejects it. This extreme attitude may be traced to the common American worship of money and financial independence. So widespread is the conviction that the possession of money is synonymous with personal worth and honor that many persons experience a sense of intense shame if they have to be in any way dependent on others for basic needs, or beholden to them for charity.

The exaggerated dislike of receiving charity shows itself in many little ways. First of all, those who suffer from it frequently express outright their disdain for accepting alms. It is not uncommon to hear people say: "I don't want any charity." "I'll pay for everything I get." "Nobody has to give me anything." "I refuse to be indebted to anybody for charity."

The same defect manifests itself in the all too common instances of people suffering for lack of basic necessities just because they are too proud to make their need known to someone who would gladly extend help. One of the problems of organizations such as the St. Vincent de Paul Society is just to find the people who are in need. So many half-starve themselves and their families because they are ashamed to let their plight be known to others. And once they have been found, another problem is to overcome their distaste for having to be helped by others.

A third manifestation of the same weakness of character is miserliness and lack of charity on the part of those who resent charity for themselves. So many preface a refusal to give to the needy with such statements as these: "I don't ask for charity from others; why should I give?" "I never got anything for nothing, and wouldn't take charity if it were offered to me. I expect others to be the same." "If people would work for what they need, as I do, they wouldn't have to beg." Thus exaggerated regard for financial independence becomes the ground for neglecting one of the most important virtues.

An old saying goes: "It is more blessed to give than to receive." There are circumstances in which this can be reversed. For those who are afflicted with an excessive pride in their material independence, for those who would rather suffer than be beholden to others, for many Americans, therefore, it is more blessed to receive than to give.

Death Without Fear

From others take counsel, take courage. Millions have died before you. See how fearless death has been for many.

J. E. Doherty

OTHER FAITHS may be good to live in, say the skeptics, but the Catholic Faith is the best in which to die. This is not a sentiment born out of love for the Church; it is a simple observation of fact. Those who utter it are likely to shudder when they think of the demands of a Catholic life and will have no part of it, but they envy the serenity of Catholics facing death. Now in saying this they do us no great injustice. Joyful living as well as peaceful dying is characteristic of Catholics, it is true, and this they seem to overlook. Belloc puts it in verse:

"Wherever a Catholic sun doth shine,
There's always laughter and good red wine,
At least I have always found it so,
Benedicamus Domino."

Nevertheless, this joy in life is also conditioned on a healthful outlook upon death. When a devout Catholic glides serenely into eternity it is because he has looked Death in the face and found no reason to fear. When he has laid low the grim spectre that looms frighteningly over every soul, he has done so by the simple expedient of cleansing his conscience.

In spite of this, however, rare is the person who thinks as seriously as he should upon his own death. This is even true of doctors, nurses, and those to whom the death of others is routine. To watch the great tragedy of a strong, proud personality slowly weaken into childishness, or yield to the enervating ravages of disease, is one thing, but to

imagine oneself in his place is another. Sir Thomas More estimates that out of three hundred persons whom he might choose at random, scarcely a score would have thought seriously upon death during the past year and of this number not more than six would willingly have meditated upon their own death. Why is this? Because nothing is so painful or shattering to our illusions and so humiliating to our pride as to see ourselves under such conditions as we are likely to be in before death.

Yet there is not the same unwillingness to think upon the deaths of others. On the contrary we are fascinated by the ways in which people die. It is as though we hoped from them to gain courage to open our eyes upon our own death. "Pray then, let me hear an account of his life," reads an ancient play, "but be brief as you can, for I long to hear the manner of his death."

The art of dying, if it be not irrelevant to call it an art, goes back to Calvary. If Catholics know how to die well, the reason is simple; the Cross of Christ is ever before the eyes of a devout Catholic. "I like the way they hold high the Cross of Christ," said a Protestant. "The Catholic Church has unfailingly and unerringly emphasized first, last, and always, the death of Christ as something vital and transcendent in the life of every man . . . They put the cross high on their churches; they wear it about their necks; they hold it up before the dying eyes of men; and carve it in marble over their dead."

An unbeliever, who refuses to accept

the Divinity of Christ, must explain to himself the most astounding fact in history; how the death of one man in an obscure corner of the world has so transformed all civilization and revolutionized into sanctity the sinful lives of so many. The last words of our Lord, every sigh, all accompanying incidents, are the daily meditation of Catholics, and in dying He has set the pattern. "If anyone will come after Me," says our Lord, "let him take up his cross and follow Me."

But, whereas for Jesus His dying was a horrible agony, His entire human nature writhing against it, the follower of Christ often sustains the pangs of death in ecstasy. Our Lord in His death was crushed and nauseated by the sensation of actually bearing everyone's sins as His own; in dying with Christ the Catholic feels that he is laying aside his burden of sin. "For me," says Saint Paul, "to live is Christ and to die is gain."

Saint Stephen, the first martyr, cried out, "I see the heavens opened and the Son of Man sitting at the right hand of God, the Father." Incensed, the Jews stoned him and he went to sleep in God saying, "Father, lay not this sin to their charge." Saint Peter had once boasted to his Master, "I will go with Thee to prison and to death," but subsequently failed Him. After the example of Jesus' death, however, he embraced the chance to be crucified like our Lord as a great privilege, asking only that out of respect to Him he be crucified head downward.

To die as a martyr was by no means an idle hope of the earliest Christians. Many seemed eager to endure as painful a death as possible. Their last words revealed the reason. Believing that in such a death they had certainly washed away all need of penance for past sins, they wished their superfluous sufferings to count as penances for other sinners.

Hence they often requested the Church to reduce the same sacramental penances then imposed upon sinners, in view of their own sufferings. The Church honored their requests and this was the first exercise of the power of indulgence.

Saint Polycarp was feeble when brought before the Proconsul. "Swear and I will release thee," said the Proconsul. "Curse the Christ." "Eighty and six years," the Saint said, "have I served Him, and He hath done me no wrong; how then can I blaspheme my King who saved me?" When they were about to nail him to the stake he assured them that Christ would give him strength to endure the flames, and so it happened.

Saint Ignatius, thrown to the lions, cried out in joy, "I am God's wheat and am ground by the teeth of wild beasts that I may become the pure bread of Christ. . . . Provoke them that they may provide me with a sepulchre and leave not a morsel behind."

Good Catholics die invariably with the name "Jesus" on their lips. As they piled the faggots around Joan of Arc she is said to have cried, "Oh, Rouen, I fear you will some day repent." As the flames mounted the last word heard was "Jesus." Blessed Margaret Clithrow may shortly be declared a saint. A Protestant chaplain, assigned by Queen Elizabeth, came to assist at her execution. "I will not say, 'Amen' to your prayers," said Margaret, "nor shall you say 'Amen' to mine." All sighed as a great stone slab was raised; this soft, tender, beautiful matron was to be crushed to death. As it bore upon her, the words, "Ay Jesu" were heard.

Nicolas de Tuldo, a young friend of Catherine of Siena, was to die as a political prisoner. He was afraid. Saint Catherine visited him in prison and talked about Christ. He grew reconciled. She went to the scaffold with him. At the

moment of execution she smiled at him. "My dear brother," she said, "go to the marriage feast and rejoice in the life that never ends." Catherine uncovered his head for the axe, whispering to him about Christ. His last words were, "Jesus Christ, Catherine." She received his head into her hands.

When Sir Thomas More was going to his death, he consoled his wife by pointing out other expectant martyrs. "Look, dost not see, Meg, that those blessed Fathers be now as cheerfully going to their deaths as bridegrooms to their marriages?" On his way he was offered a cup of wine. "Christ at his passion drank only vinegar and gall," he said, refusing it. He found the gallows shaky. "I pray thee, Mr. Lieutenant," he said, merrily, "see me safe up, and for my coming down let me shift for myself."

While Robert Southwell stood up in the cart with the martyr's noose around his neck, he preached to the crowd on the theme: "Whether we live or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's." He had just done praying that his death might be for his own good, his country's, and the consolation of his Catholic brethren, when the car was jerked away from under him.

"Fools die a thousand deaths," says Shakespeare, "the valiant never taste of death but once." Yet, not all happy Catholic deaths are violent or even painful. "My soul," said Saint Augustine, "thirsts after the living God. Oh, when shall I see His face?" As he lay close to dying, the watchers saw a change in him. "Oh, Lord," he asked, "shall I die at all?" There was a short silence. "Well then, Oh Lord; if ever, why not now?" He then went sweetly into eternity.

Venerable Bede had been finishing his translation of St. John's Gospel. His pupil, Cuthbert, said, "Master, there is but one more sentence to write." He

then wrote it down and said, "All is finished." "Thou hast said well all is finished," answered the dying Bede. "Glory be to the Father, Son, and Holy Ghost."

Saint Theresa of Avila welcomed death. "My Lord and my Bridegroom!" she cried. "How long I have waited for thee! Oh welcome hour — the end of exile!" Saint John of the Cross beamed at news of his approaching death. "I was glad when they said unto me, we will go unto the house of the Lord. Since hearing these words I have felt no pain whatsoever."

The Little Flower, dying, said to her Prioress, "Mother, is not this the agony? Am I not going to die?" "Yes, my child, it is the agony, but it may be that Jesus wills it should be prolonged for some hours." "Very well, then, very well, be it so. Ah! I do not wish to suffer less." Then, looking at the crucifix, "Oh, I love Him! My God . . . I . . . love . . . thee." These words were her last.

In dryness of soul, Gerard Manley Hopkins had sometimes cried out in life to our Lord, "Wert Thou my enemy, Oh Thou my friend, how wouldst Thou worse, I wonder, than Thou dost, defeat, thwart me." Dying with typhoid fever, he sighed, "I am so happy, I am so happy."

The final test of the Faith is death, no matter what the rest of life has been. Charles the Fifth of Germany abdicated his throne as death seemed near. He retired to a monastery. At the last hour he clasped his wife's crucifix hard to his breast, till his fingers lost their hold, and cried, "Ay Jesu."

The Empress Maria Theresa of Austria did not wish to meet death unawares. "Will your Majesty sleep a little?" they said to her. "No, I could sleep, but must not give way. Death is so near, he must not be allowed to steal upon me. For fifteen years I have been

making ready for him and must meet him awake."

Napoleon returned to the Faith before death. "Sir," he said accusingly to one of his doctors, "you are an atheist." He reminisced on the brilliant men he had known, but said that many of them were woefully ignorant in that they had not a knowledge of Jesus Christ.

King John of England who had sacked monasteries and convents during his reign, asked that at his death he be clothed in a monk's cowl. It was still on his head when they opened his tomb in 1797.

Richard I was dying of an arrow wound when his assassin was arraigned before him. "Young man," he said, "I forgive you my death." Then, to his servants, "Let him go, but not empty-handed. Give him a hundred pieces when you free him from those chains."

Hugh of Lincoln said to his servants, "Make a cross of ashes on the floor and when I give a sign place me upon it." They placed him upon it at the time of Compline; he asked the Choristers of Saint Paul to begin Compline; when they arrived at the *Nunc Dimittis* he said, "Now Thou dost dismiss Thy servant, Oh Lord, in peace," and so passed away.

Mary Queen of Scots had been kept in prison by Elizabeth since she was twenty-eight; came to the scaffold clad in a scarlet garment, gorgeously, as if for a ball. Many were praying loud Protestant prayers. Mary drowned them out with Latin psalms. When they stopped she continued in English, alone, praying for her son, her enemies, and lastly, Cousin Elizabeth. She lay her head down and the axman struck. As the head rolled, he stooped to pick it up by the golden tresses and came up instead with a wig. She had lost her hair in prison and had been bald for years.

The last words of René Descartes were, "My soul, you have long been held captive. The time has come to leave thy prison. Then suffer the separation with joy and courage." Montaigne, whose writings had been tinged with scepticism, gave up his soul to God just as the priest, offering Mass in his room, lifted up the Host at the Consecration of the Mass. Pascal repudiated anything he had ever said or written that might offend in any way the authority of the Church. Then he begged for the Blessed Sacrament, received Communion in visible ecstasy, and died.

Mozart died as he was reading the score of his Requiem Mass.

Beethoven said, dying, "I shall hear in heaven."

Many non-Catholics have been noble in their deaths, yet one feels that the light of Catholic Faith would have made their last moments more consoling still. Alexander the Great wrote his epitaph as he lay dying, "Here a mound suffices for one for whom the whole world was not enough."

Goethe was found sitting over a portfolio of Rafael and breathing out the words, "More light! More light!" as he died.

Stonewall Jackson's last words have now become famous. He was wounded by his own men and lay dying: "Let us pass over the river and rest under the shade of the trees."

O. Henry, dying, quoted a popular song; then smiling, but serious, said, "There's no place like home, but I'm afraid to go home in the dark."

George Washington had a dream during his last hours. He awakened and told his wife, Martha, that a great light had shone all about and in the midst he had seen an angel. Turning to his physician he said, "Doctor, I die hard, but I am not afraid to go. 'Tis well."

Thomas Jefferson died on the fif-

tieth anniversary of the Declaration of Independence. He has been called an agnostic, yet at the last he told his daughter to look in his pocketbook for a message which he had written. She read that he would love her beyond the grave. He is reported to have then said, "And now, Lord, let Thy servant depart in peace."

All his life, John Randolph of Roanoke had professed scientific nihilism. At the last he had a change of heart. He asked that a dictionary be brought and the word "remorse" be looked up. "Remorse, remorse," he moaned in bitterness. "You have no idea what remorse is, but I have looked to the Lord Jesus and hope to obtain pardon." He requested that the word be written on a card. "What shall we do with it?" he was asked. "Put it in your pocket," he yelled, "and when I am gone look at it."

The great heresiarchs, for the most part, remained steadfast or stubborn in their heresies until the end. There was little in their deaths, however, to remind us of the sweetness and childlike serenity and even gaiety of the saints. Luther, near the end, wrote to Katherine Bora, the apostate nun, that a rumor of his being snatched away by the devil was false. "I had hoped," he said, "that peace would be given to me at the end as to a dead man." But it was not given and his death agony was long and hard. Zwingli, stabbed to death at the battle of Cappel, spoke these noble if enigmatic words, "They may kill my body, but they cannot kill my soul."

Anne Boleyn laughed gaily the evening before her death, putting her arms around her neck and saying, "I hear the executioner is good and I have a little neck." But on the scaffold she lost her poise. "Oh God, have pity on my soul," she cried, "Oh God, have pity on

my soul."

As Queen Elizabeth was dying, the Archbishop of Canterbury tried to console her. He praised her zeal, her piety, her admirable work in establishing the Anglican Church. "My lord," she said, "the crown I have worn so long has made me vain enough. Pray do not augment it in this crucial hour." Her last words were, "All my possessions for a moment of time!"

Immanuel Kant, the great philosopher among Protestants, awaited death with a strange kind of valour. "I am in right order," he said, "in battle array and waiting for the enemy."

Sir Isaac Newton, whose writings seem to have ushered in this Age of Science, was a very religious man. Shortly before his death he said, "I do not know what I may appear to the world, but to myself I seem to have been like a boy playing on the seashore and diverting himself with now and again finding a smoother pebble or a prettier shell than ordinary, while before him lay the great undiscovered ocean of truth."

Though death is commonly said to be no respecter of persons, it does seem to have reverence for the devout, since it never takes them unprepared. While many hasten to enter the Church before death, there is no record of any good Catholic regretting his Faith as death came near. The Church best teaches the art of dying as is seen in the calm and happy deaths of the devout. At every burial it exhorts us all to remember that we, too, shall die. No sound is so arresting as the Church bell tolling a funeral knell. At its sound one stops and asks, "Whom do I know that might have died?" But the wise man tells us not to ask for whom the bell is tolling. "When the bell tolls," he says, "it tolls for you."



Thoughts for the Shut-in

L. F. Hyland

On Loneliness

Loneliness will always be one of the trials inseparable from illness and confinement. The sense of comradeship with others depends not only on being with them, but on working with them, joining with them in the fulfillment of tasks. Many shut-ins do not even see much of other people; they are alone most of the time. But above all, they are incapable of working with others, and that is what creates the greatest burden of loneliness.

There are, however, many true reflections that can lighten the burden of the shut-in's loneliness. There is, first of all, the fact that a certain sense of loneliness is the lot of all human beings, both sick and well. It would be wrong for a shut-in to say that he is the only one who experiences loneliness. This is the lot of all the children of exile. It is one of the things that is intended to fix the mind on thoughts of heaven. It is not unknown to the mother of a large family, who is busy all day every day taking care of her household. It is felt by the man and woman whose work keeps them in the midst of others. The shut-in only appears to be, or thinks that he is, more lonely than others. In reality he shares with all this incentive to thought of the all-satisfying fellowship of heaven.

Another reflection that should be familiar to the shut-in is the fact that it is possible, if one is well, to let loneliness of heart drive one in the wrong direction, toward things that even make heaven impossible in the end. Fundamentally, it is loneliness of heart, misunderstood and misdirected, that leads so many people into second and third invalid marriages, and into illicit love affairs that coat their souls with the festering sores of sin. They think they shall find some remedy for the loneliness they share with the whole human race this side of heaven. They never do, and they lose heaven in the end.

Others there are who try to escape the loneliness of their hearts by unremitting activity that does not leave them a moment to think of the purpose of the loneliness they are trying to escape. Social gatherings, drinking parties, the so-called delights of travel, the quest of popularity, keep them in a continuous state of activity. Their minds atrophy, and soon their souls are corrupted as well.

The shut-in is spared from so many of these dangers. With gratitude in his heart, he should turn his moments of loneliness into thought of heaven, where no heart will ever be lonely any more.

Other Sheep of the Same Fold

All Catholics find themselves interested, but too few find themselves informed, about the differences between the Western and Eastern parts of the Catholic Church. This and a succeeding article will provide them with welcome instruction.

H. A. Seifert

THE CATHOLIC CHURCH possesses four characteristic features that distinguish her from every other religion. They are called the marks of the Church. She is, in the words of the Nicene Creed, One, Holy, Catholic Apostolic. Her oneness or unity refers to matters of faith and morals. She teaches the same doctrine, the same commandments throughout the world.

However, unity of belief does not mean uniformity of worship. To say the Catholic Church possesses entire uniformity would mean identical worship, complete sameness in her liturgy, her laws and her services. The Catholic Church is not uniform in the language she employs, in the manner of offering holy Mass nor in administering the sacraments. She makes use of various church rites and official languages at the present time and has done so from the beginning of Christianity. By the word rite we mean the outward expression or form of divine worship. It comprises prayers, rubrics or ceremonies.

To say, therefore, that the Sacrifice of the Mass is the same or identical all over the Catholic world is by no means an accurate statement. It is true that in every Mass we find the three essential parts, the Offertory, the Consecration and the Communion; but the ceremonies surrounding these parts of the Mass are very different in the Western and in the Eastern Catholic world. This holds true also for the manner in which the sacraments of the church are ad-

ministered.

By the Western Church we mean the Catholic Church as the great majority of Catholics know it and to which the great majority of Catholics belong. The Catholics of western Europe and those people descended from them belong to the Western Catholic Church. The Western Catholic Church uses the Roman rite in its church services and the Latin as the official church language. There are at least three hundred and fifty million Catholics who belong to this rite, and they are found all over the world. By the Eastern Catholic Church we mean the same identical religion practiced by the people who are in or who came from Eastern Europe and parts of India, Africa, Syria, Palestine, etc. Eastern Catholics and Christians would be, for example, the people of Russia, Hungary, Romania, Yugoslavia, Bulgaria, Greece; the people of the Balkan states or the Near East. Most of these nations are behind the Iron Curtain, living in the satellite territory of godless Communism and at present undergoing violent persecution for their faith.

The purpose of this article is to instruct those who maintain that the Mass is the same and has always been the same throughout the Catholic world and that the Latin language is the only official church language used in Catholic Church services. There are at least fourteen different rites in which the Mass is offered and the sacraments of

the Church administered and there are at least twelve languages which are approved by the Catholic Church for official use. The number of rites and languages is variously estimated according to the manner in which they are grouped or divided. It is true that the great majority of the Catholic world offers the Mass according to the Roman rite and in the Latin language. It is to that other part of the Catholic Church that we draw the attention of readers in this and a succeeding article.

The principle rites of the Catholic Church from the beginning were the Alexandrian, the Antiochene, the Chaldean, the Armenian and the Byzantine. These rites are used with various modifications by the Copts, the Ethiopians, the Syrians, the Marionites, the Malankarass, the Chaldeans, the Malabarese, the Armenians, and by a large number of Catholics and Christians who use the Byzantine or Greek rite in their church services.

Before going any further, let us distinguish between Eastern Catholics and Eastern Orthodox Christians. Eastern Catholics, also called Uniate Catholics, are Catholics in the fullest sense of the word. They subscribe to the same faith as Western Catholics do and they are in submission to the Holy Father, the Pope of Rome. As Eastern Catholics they follow their own rite and liturgy, their own customs, traditions and church laws and their own ancient language in church services. They were once separated from communion with Rome and later on returned to their allegiance.

The Orthodox Christians are not Catholics. While it is true that they have substantially the same faith and morals, the same church liturgy as their Eastern Catholic brethren, the Orthodox are not in submission to the Holy Father. They are technically schismatics and in some matters of doctrine, heretics; still

the Catholic Church prefers to call them dissidents or separated Eastern brethren.

There are many colonies of Orthodox Christians in the United States. They number several hundred thousand in this country and several hundred million in the Eastern parts of Europe. For example, the millions of Russian people are practically all Orthodox Christians. In past centuries they separated from the Church of Rome and have not yet returned. With the exception of the clergy and the more learned of the laity, the common people belonging to the dissident Eastern churches are not aware of the real issues or that there is any question of obedience or doctrinal difference between them and the Roman Catholic church. Most of them hardly realize that there is a distinct separation between their own church and other churches of the Eastern and Western world. If they know of any difference they consider it only a matter of nationality.

The bishops of the Orthodox church are for the most part validly consecrated, their priests are true priests validly ordained; they possess in their churches the Real Presence of the Eucharist and they offer a valid Mass. Since they are in schism and not affiliated with the Church of Rome, Catholics may not attend Mass nor receive the sacraments in their churches.

We now come to the languages used in various parts of the Catholic and dissident churches. After the Latin language, used universally in the Western Catholic church, the next most commonly used language is the Old Slavonic. This is used by the great number of Catholics and Orthodox Christians who use the Byzantine or Greek rite in their church services. The Old Slavonic language is Slav in origin and is vaguely similar to Croatian, Polish, Bohemian and other languages of the Slav people.

Some of the other languages officially approved by the Church for use among the Eastern Catholics are the Syriac, the Arabic, the Greek, the Abyssinian, the Rumanian, the Gheez, the Malayalam, the Ethiopian, the Georgian, the Russian and others. The supreme authority of the Catholic Church not only approves of these various rites and languages but commands that they be continued in use as they were in that part of the world in ancient Christian times. When these people leave their native land and settle in other parts of the world, for example here in the United States or Canada or South America, they are fully entitled to continue the use of their rites and church languages. These rites are definitely apostolic in origin, hallowed by great antiquity and in some cases older than those of the Western Church.

There are about ten million Eastern Catholic people in the world and of these about one million reside in the United States. There are some four hundred Catholic churches in this country which follow their own ancient rite in the Mass and in administering the sacraments and use a church language different from the Latin. A great many of these parishes have their own schools, taught by Sisters of the Eastern church. These churches are mostly in New York, Pennsylvania and Ohio, but these people have also settled in some twenty other states of the union.

There are ten such Catholic churches in the city of Chicago. The Ruthenian or Ukrainian people are in the majority here in this country. More than half of these Eastern people in the United States belong to this nationality. There are also in the United States Catholic churches of the Armenian, Chaldean, Russian, Rumanian, Melchite and Maronite rite.

Eastern Catholics and Christians are

often called "Greek" Catholics. This is a misnomer. As has been said, the dissident Christians are not Catholics in the correct sense of the word. It is true most Eastern Catholics and Orthodox people use the Byzantine or Greek rite in their church services; but they are not a Greek nation nor do they use the Greek language in church. Their church language, as has been said, is the Old Slavonic and their national language is Ukrainian. The Byzantine rite originated in Constantinople, which was formerly called Byzantium. Because the Eastern Christians claim that they have preserved the entire and correct doctrine of Christ and the teaching of the first seven councils, they began to call themselves the Orthodox (which means correct) church of Christ and this title "Orthodox" is still given to them.

The question naturally arises in the mind of the reader: "These people of the Eastern Catholic Church constitute such a small minority! About ten million compared to three hundred and fifty million Roman Catholics! Why do they not join the Roman rite and use the Latin language? Then the Catholic Church would really be united in unity and uniformity." At first sight it would seem that this would be the logical and reasonable thing to do. But the rites of the Eastern Church are just as old and beautiful and time honored as our own. These people love their liturgy, their ceremonies and their Mass as we love ours. Besides, the Holy See, with the wisdom of centuries, insists that Eastern Catholics continue to follow the ancient rites of their ancestors. Pope Benedict XIV struck the key-note some centuries ago when he said, "We wish all should be Catholics, not that all should become Latins." Pope Leo XIII said: "The Catholic Church does not possess one rite only but embraces all the ancient rites of Christendom. Her

unity consists not in the mechanical uniformity of all her parts but on the contrary in a variety which is vivified by one principle, the Catholic faith."

The Orthodox Christians fear that the Roman Catholic Church is trying to Latinize them and deprive them of their ancient ritual and liturgy. This fear and distrust is keeping thousands from returning to the Catholic faith. The Holy Father is constantly trying to reassure the dissident Eastern Christians that if they return to their allegiance with the Church of Rome, they may retain their rites and liturgy as long as it contains nothing contrary to faith or morals. An instance in point: as late as the year 1930, Mar Ivanios, the Orthodox Archbishop of Ivandrum in India, with thousands of his followers, returned to the Catholic Church. They were allowed to continue their use of their ancient rite and language. This group of reunited Catholics now numbers some thirty-six thousand.

Let us go back in history to the beginning of Christianity to understand this rather perplexing problem a little more clearly. Our Lord, the Founder of our holy religion, was an Asiatic, an Oriental, an inhabitant of the Eastern world. So were all the apostles, the disciples and all the first Christian communities. The cradle of the Christian church was in Palestine, where our Lord lived and died and established His Church. The first twenty popes were Easterners, the early Fathers of the Church, among them, Saints Cyril, Gregory, Basil, Chrysostom, were all from that part of the world. The first eight councils, major conventions of the leaders of the Church, were held in the East.

After Pentecost, the apostles and disciples preached the gospel first in Asia Minor and the Eastern world. They ordained priests and deacons, consecrated

bishops who were all from the East. Our Lord most likely spoke Syro-Chaldaic or Aramaic during His life here on earth. At the Last Supper the ceremonies surrounding the institution of the Blessed Sacrament and the offering of the first Mass were indeed very few. The Saviour prescribed no special language or rite or ceremonial. So the apostles and disciples and early missionaries used the language of the people in church services when they established the first Christian communities. The Mass was offered in its essential features, Offertory, Consecration and Communion, but there was a great variety in the manner of offering, in the ritual, prayers and devotions.

We find that the Mass was not said in Latin until the third century. Before that time, it was offered in Greek, the popular language used not only in the East but also in Rome and other parts of the Western world. This lack of uniformity in the liturgy of the Church was prevalent for centuries, even where the Latin language in the Roman rite prevailed. It was only after the Council of Trent, about 1565, that the manner of offering the Holy Sacrifice and dispensing the sacraments was made uniform throughout the Western world.

Even then certain exceptions were allowed in the Mass, because of long standing custom. We have for example the special ceremonies of the Mass when offered by the Carthusians, the Carmelites, the Dominican priests. So it is only during the last four hundred years that the Mass is the same everywhere in the Western Catholic world. This law of uniformity in church services for the Mass and the Sacraments and the language to be used does not bind the Eastern Catholic Church. They have their own code of Canon Law and their own book of Liturgy and ceremonies. Their laws must agree with ours only

in matters of faith and morals. The majority of the Eastern Catholics use the Byzantine rite and also most of the Eastern Orthodox churches.

In the early centuries of the Christian era the universal Church was organized in five distinct parts, the patriarchate of Rome (or the West), Constantinople, Alexandria, Antioch and Jerusalem. Each of these was administered independently of the other. Each had its own patriarch, each had its own liturgy, discipline and customs. Finally, in the East the patriarch of Constantinople became supreme. Thus, we find two independent spiritual rulers, one for the Catholics of the East and one for those of the West. The patriarch of the West, the Pope of Rome, enjoyed a primacy of jurisdiction as successor of St. Peter and he was a final court of appeal in doctrinal matters. But friction and ill feeling, jealousy, distrust and personal ambition were soon manifested between the East and West and this was aggravated by the rise to almost world power of Constantinople, the "New Rome." Serious disagreements arose between Pope Nicholas I and Photius, patriarch of the East, about the year 860. These difficulties were eventually settled, but some two hundred years later, trouble flared up again between Pope St. Leo XI and the Eastern patriarch of Constantinople, Michael Cerularius. From this time on, the East gradually separated from the West in the matter of allegiance to the Vicar of Christ. Thus, what is known in history as the Greek Schism gave rise to the Orthodox Eastern Church.

Vain attempts were made through the next few centuries to reconcile the East and the West in matters spiritual, with unfortunate mistakes on both sides. Through national and political interests, and largely because of the subservience of the patriarchs of the East to the

reigning emperor, these attempts at reunion were never permanently successful. The cause of the schism was not a matter of doctrinal differences. For this reason the Orthodox churches of the East are so much closer to the Catholic Church than any of the Protestant sects. The latter differ from the church of Rome in doctrinal matters, in the essential matters of faith. The Orthodox churches, while in some instances yielding to the influence of heresy and modernistic teaching, retain substantially the same doctrine as the Church of Rome, though they do not recognize the Holy Father as head of the universal Church of Christ.

During the later middle ages, it looked as though the Catholic Church were becoming entirely a Latin institution and as though Catholicism was necessarily synonymous with the Western Church. Only a few small Eastern communities continued in communion with Rome. The Maronite Church, for example, claims that it has never departed from the true faith of Christ and has never been in schism. Soon however, large bodies of Eastern Christians began to return to the Pope's obedience. And so this reunion continued through the centuries even to our own times. Countless thousands abjured their schism and returned to the faith of their Fathers and to complete union with the Church of Rome. By far the largest number of these Eastern people still belong to the Orthodox Church and are not yet reunited with Rome. We find that in practically all these Eastern communities there are Orthodox churches and Uniate churches among people of the same nationality.

Catholics of the Western Church may receive the sacraments of confession and Communion and fulfill their Sunday obligation in a Uniate Eastern Church. Care must be taken however, that this

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is not done in an *Orthodox* Eastern Church. Since the Holy Father wishes Catholics to acquaint themselves more and more with the Eastern Catholic Church, our people are urged to visit these churches and if possible to attend their services, to learn more of these other brethren of our holy faith.

In the next issue of *The Liguorian*,

we shall treat of various customs and traditions of the Eastern Church and explain the Mass as it is offered in the Byzantine rite. This will foster a better understanding of the Eastern Church and further the cause of unity with the millions of dissidents and the Church of Rome, in submission to the Holy Father, the Vicar of Christ on earth.

Income Spread

The Joint Congressional Committee on the Economic Report recently issued a study called "Low Income Families and Economic Stability." The report makes interesting reading in view of the fact that so much is written nowadays about our national prosperity.

In 1948 there were 38,530,000 families in the United States, and 8,140,000 individuals not in families.

Ten percent of the families and half of the individuals had a yearly income of less than \$1,000.

Fifteen per cent of the families and 23 per cent of the individuals had yearly incomes between \$1,000 and \$2,000.

Twenty per cent of the families and 15 per cent of the individuals made between \$2,000 and \$3,000.

Thirty-four per cent of the families and 10 per cent of the individuals were in the \$3,000 to \$5,000 bracket.

Eighteen per cent of the families and two per cent of the individuals made between \$5,000 and \$10,000 a year.

The rest, a million families, or 3 per cent, and 3,000 individuals, made \$10,000 or over.

Your Life Expectancy

Since 1900, 18 years have been added to the expected life span at birth in the United States. Since 1850, the increase has been nearly 30 years. In 1948, the life expectancy at birth was 67.2 years — while in 1900 it was only 49.2 years.

Most of the gain has come from lowered death rates in infancy and childhood. In spite of medical and surgical advances of the half century, expectation of life at the older ages has not shown much gain. What gains have been recorded by the Life Underwriters at the older ages have been most marked among women.

It is interesting to note that on the average, women live longer than men; also that white people have a longer expectancy than non-whites, though the margin has narrowed in recent years because the non-whites have made more rapid gains than whites.

The Revolutionary Encyclical

It would be a good thing if, during this month, every educated Catholic would read once more (or for the first time) the Encyclical of Pope Leo XIII, *Rerum Novarum*, on the condition of labor, which was first given to the world just 60 years ago. Read it against the background of this study of its place in world history.

R. J. Miller

Rerum Novarum is a papal encyclical which was addressed to the world sixty years ago, on May 15, 1891, by Pope Leo XIII. It deals with "the condition of workingmen."

The Roman practice, in such papal letters, is that the opening words suggest the subject to be treated. *Casti Connubii*, for instance, (meaning "of chaste wedlock") is a papal letter on marriage; *Libertas* deals with human liberty, etc.

But the opening words of this letter on the condition of workingmen are *Rerum Novarum*; and these two words represent a classical Latin phrase for "revolution".

Of course the encyclical *Rerum Novarum* has been viewed as a very revolutionary document by many persons ever since it first appeared. There is the story of the old gentleman in St. Patrick's Cathedral in New York City when it was being read from the pulpit in 1891. As the reading progressed, he became more and more restless, and finally got up and walked out of the church, murmuring audibly as he went: "Socialism! Socialism!"

But *Rerum Novarum* was published as a plan of campaign against socialist and communist revolution, and no one recognizes it more definitely than the communists themselves.

In fact, the Pope's use of the term "revolution" at the very beginning of the encyclical, if taken in its immediate context, refers only in a descriptive way to the spread of the revolutionary spirit

between the years 1620 and 1891. He is saying in effect that the modern spirit of revolution, which began in the realm of religion with the Protestant revolution in the 1500's, and then passed to the field of politics with the French Revolution in 1789, had finally spread to labor and economic relations by 1891 in the form of socialism or communism.

Needless to say, the Popes were opposed to the religious revolt or revolution of the 1500's, and no less to the excesses of the French political revolution; nor does the communist social and economic revolution of the 1800's find any papal approval in the *Rerum Novarum* of 1891.

But there is a sense in which *Rerum Novarum* deserves its title and is a call to a very special kind of revolution. It is a counter revolution against the minimizing of human dignity and the enslavement of the workingman that had followed upon the industrial revolution. But it is far more than that. It is an important part of a vast project being promoted by the papacy: a magnificent campaign which only the papacy could envision or achieve, namely, *to renew the face of the earth*.

Amid all the discussions and arguments, all the applications of principle to fact, all the possible viewpoints that might be taken on *Rerum Novarum*, this one must be kept in mind as giving perspective and power to all the others: *Rerum Novarum* is the plan of campaign on one particular front in the Catholic

Church's vast campaign to renew the face of the earth.

It was a favorite thought with Pope Leo XIII, and he seems to have taken it from St. Augustine (who lived in the 4th and 5th centuries) that while the Catholic Church was founded by Jesus Christ mainly to bring other-worldly benefits to mankind, it has power to do so much good for this world, and has actually done so much good, that an observer might think it was founded for the welfare of this world alone.

Consider some of its achievements in this world: the abolition of human slavery; the true emancipation of woman from her pagan inferiority to the dignity she enjoys in Christian chivalry and culture; the civilization of the barbarians; the preservation of Europe from complete domination by the Mohammedans; the salvaging of the classic culture of Greece and Rome from the Dark Ages; the institution of representative government and civil liberties; the initiation and development of the modern university; the institution of the workingmen's guilds, which gave self-respect and status to labor and put order into business life; and the harmonious moulding of all these institutions and accomplishments into a unified social order. All these blessings and a good many more the world owes to the Catholic Church and the papacy.

But the Church and the papacy have not been completely free to exercise their beneficent influence through the centuries. Human weakness and human malice, rulers with totalitarian ambitions, unworthy children, to say nothing of foes beyond this world: the ancient enemy of the human race, who begrudges it every crumb of consolation even in this vale of tears: these have been the obstructionists to the success of the Church's work for the peace and relative happiness of men in this world.

At times their obstructing influence was held back, as, for instance, during the years 1050 to 1275, an era of unparalleled peace and prosperity in the annals of the human race. But then again all the evil forces of earth and hell seemed to be let loose against the Church, and even to be allowed in God's Providence to destroy some of the good she had done for mankind. An example is the period of wild revolution cited by Pope Leo XIII in the opening paragraph of *Rerum Novarum*, 1620 to 1891.

It is a matter of historical record, however, that the Church has actually changed the face of the earth in the past. Pope Leo puts it about as strongly as possible, when he says, in *Rerum Novarum*:

On this subject we need only recall for one moment the record of history. Of these things there cannot be the shadow of doubt, namely that civil society was renovated in every part by Christian institutions; that in the strength of that renewal the human race was lifted up to better things — nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before or will come to pass in the ages that are yet to be.

Strong words, indeed!

Nothing more perfect had been known before or will come to pass in the ages that are yet to be.

Think of what the Church actually did! Every natural institution in Europe felt the vitalizing power of its influence: marriage, education, higher learning; the improvement of the mind, and the exercise of human freedom; then, too, labor conditions, business competition, civic and political life, international relations.

Of these things there cannot be the shadow of doubt . . . that the human race was lifted up to better things — nay, that it was brought back from death to life.

But then, just when the influence of the Church seemed about to succeed in welding or moulding a Christendom that would endure, something happened. In some way it seems that the world was not ready for the fullness of that vision of peace. Hilaire Belloc says in his book, *Europe and the Faith*, that

the full causes of that failure cannot be analyzed. One may say that science and history were too slight; that the material side of life was insufficient; that the full knowledge of the past which is necessary to permanence was lacking — or one may say that the ideal was too high for men. I for my part incline to believe that wills other than those of mortals were in combat for the souls of individual men, and that in this spiritual battle, fought over our heads perpetually, some accident of the struggle turned it against us for a time. If that suggestion be fantastic, which no doubt it is, at any rate none other is complete.

Anyway, the Church was obstructed in her work by various factors, all of which may be said to have something diabolical about them: in the 1300's, the exile of the Popes in France; in the 1400's, the "black death" which carried away one third of the population, and in some places more than half the priests and religious; then the great schism, when there were three men claiming to be Pope at the same time.

Finally, came the revolution: revolution against religious authority in the 1600's; revolution against political and civil authority in the 1700's; and revolution for revolution's sake by the communists in the 1800's.

The result was that the Church's influence for good was weakened all along the line. Marriage, education, higher learning, philosophy, human liberty, were all invaded by the enemy of human happiness, became disrupted and corrupted with sophistry, hatred, confusion, delinquency. So too the condition of labor, business competition, politics and international relations literally seemed to have "gone to the devil". There was far more truth than snappy wisecrack in that statement as applied to the condition of human institutions when Leo XIII ascended the throne of Peter in the year 1878.

The Church, which in the past had seen her benign power pervade these institutions not only for the salvation of souls but also for the peace of men here below, now beheld these same institutions — marriage, education, business life, political relations, labor conditions — invaded and claimed in large part for its own by a spirit that was openly hostile to the salvation of souls, and unmistakably productive of chaos and misery in this world.

Among observers of this trend in history there were not wanting those who claimed that the Church had failed; that her work was done; she was dying or dead and soon would be a thing of the hopeless past.

But then, amazingly, came the resurrection. The Church arose from her seeming deathbed or her tomb, and under Leo XIII and his successors set about the gigantic task of reconquering the ground lost to the enemy. "The reconstruction of the social order" was their magnificent objective; the renewal of the face of the earth, the bringing back from death to life, not only of the papacy, which had not been dead but only in bondage, but of the world, of human institutions blighted and blasted as they had become when wrested from

her by the enemy.

The Church had done it before, and the Church was setting about doing it again: only there was a striking difference. The bringing back from death to life which she accomplished for the world a thousand years ago was done, so to speak, unconsciously, as an overflow of the fullness of her own inward life and her daily work of vivifying souls for life everlasting. Now she was, and she is, setting about the task again, this time in full consciousness of her power and with the objective set clearly before her: the reconstruction of the social order in all its elements. Marriage, education, the flowering of the mind and the glory of human freedom; labor relations, business life; civic, political, international order, — the vast network of all man's social relationships was to be reconquered for Christ and for human happiness.

Initiatives were set under way, forces organized, orders given. Papal directives were issued detailing the objectives, prescribing the moves in the campaign, calling all men of good will to join in the tremendous and inspiring crusade for the renewal of the face of the earth. Encyclicals and other papal pronouncements on marriage, on education, on human reason in its higher aspects, and human freedom, "God's greatest gift to men"; on labor conditions, business relations, civic virtue and international peace, all are part of the campaign. Each papal pronouncement assigns the task to be done in order to reclaim a particular section of the social order from the powers of darkness and to reconstruct it for the happiness of mankind in the next world and for his peaceful sojourning in this.

In this breath-taking panorama, this resurrection from disordered revolution, the place of *Rerum Novarum* is of par-

ticular importance. It constitutes the fundamental briefing or plan of campaign for clearing the forces of hatred and unnatural strife from the relations of workers and employers; for restoring human labor to its God-given dignity; and for building constructively and positively a social order for labor relations in which the central motive will be, not opposition, but friendly and intelligent co-operation. Despite the fact that its principles were long in seeping into the minds of men, even Christian men, despite the fact that yet today there are those who still promote the disastrous social and economic principles that flourished before 1891, *Rerum Novarum* marked a sharp turning point in the whole history of modern labor relations. The world cannot go back to the selfishness and chaos that prevailed before this encyclical on the condition of labor appeared.

This is indeed a perspective to cheer and inspire the human heart. If it were proposed by anyone but the Church and the Popes, with their age-old experience, their divine resources, and the successes of the past to stand them surety, it might seem a campaign too lofty for human striving. But with that surety, it becomes a program for practical action based on practical experience and backed by divine assistance. Even the failures of the past, insofar as they were failures, with their mysterious background of struggles with giants beyond this world, are an invitation to serve on the side of the angels and the Popes, to put aside petty personalities and private ambitions, and, in the case of *Rerum Novarum* in particular, to take the papal directives wholeheartedly and in one's own sphere to work or sacrifice or pray or fight for the defeat of the powers of darkness and the renewal of the face of the earth.

Sons of St. Gerard

There are many young and middle-aged men in the world who have been unknowingly looking for an article like this. It will show them the road they've been seeking.

M. H. Pathe

The extraordinary devotion that in recent years has spread throughout the country to Saint Gerard Majella brings into prominence the particular vocation of this great advocate. Anyone who reads the account of the wonders of grace attributed to the power of St. Gerard, as they are published, for instance, in the *Perpetual Help* magazine, or anyone fortunate enough to read the story of the Saint's life in the book, "To Heaven through a Window," must sometime or other inquire into the kind of life led by him and all who follow in his footsteps.

St. Gerard was a Redemptorist laybrother. The Redemptorists were founded by Saint Alphonsus Liguori to devote themselves primarily to the work of preaching missions. Here in the United States they find it necessary to establish and conduct parishes, but they do so in a truly apostolic and distinctly Redemptoristic spirit. In fact they proudly call their parish work a continuous mission. Helping the priests in their community life, and greatly assisting them by prayer in their missionary endeavors, are the laybrother members of their Order.

These laybrothers are recruited from the ranks of men in the world who desire to consecrate their lives to God — who wish to live in religious communities, but who, for one reason or another, either cannot or do not care to enter the Holy Priesthood. There are many such men. Some were forced by hard circumstances to discontinue their education. Others, though well educated,

were prevented for years from following their desire of entering the religious life. Others again have lived long in the world, devoted to their own sanctification but utterly unaware of the privilege offered them as laybrothers in a religious community.

The life of a Redemptorist laybrother presents opportunities to all who would serve God in security and real sanctity. First of all, the laybrother lives the same common life as do the priests. He participates not only in the daily religious exercises prescribed by the rule, but as well he shares in all the graces that belong to those who form their lives according to the spirit of that rule. Living the same common life means also that all his temporal necessities are as well cared for as the vow of poverty permits. His life is particularly protected from the worldly distractions that might endanger his vow of chastity. And he is well trained in the way of obedience — the way of real happiness.

While the priest devotes himself to the public ministry, the laybrother's time is largely occupied with household responsibilities. In one house he may be the Brother Sacristan. The care of the altar and of the sacred vessels used in the Mass — the training of the altar boys — the assistance he cheerfully renders to the priests in the administration of the sacraments, are tasks of love and devotion that win for him the respect of every priest and furnish him with untold opportunities of constant and close communion with his Divine

Master.

In another house it may fall to his lot to be put in charge of the office. He is the Brother Porter, and his services are indispensable. His efficiency in all the details of that responsible position, his kindness toward the people, his patience with those who are too often thoughtless, are sources of edification to all and a guarantee of good order in parish affairs. As bookkeeper, especially in the larger parishes, he is a real God-send to his community.

Another laybrother may be given the care of the household. His particular duty would be to keep order and tidiness in the dining room. He is called the Brother Refectorian. If he is so gifted he may be asked to take a hand in the preparation of the meals. As a matter of fact the particular qualifications of any laybrother can find suitable occupation for him in any of the various houses of a Redemptorist Province. A carpenter, a builder, an electrician, a bookkeeper, even a farmer will not be wanting for the kind of work that suits him. Once he has entered the religious life, however, his highest ambition will always be to labor at whatever task obedience assigns to him. It may even be his desire to go on the foreign missions. His services would be joyfully accepted by the great Redemptorists who labor along the Amazon in Brazil, or among the Buddhists in Siam.

With all this the laybrother has plenty of time for prayer. He enjoys the good will of his priestly companions. His superiors take as much interest in him as in any other member of the community.

There is no age limit for those who serve in this noble calling. But, of course, good health and good character are essential qualifications. There is no entrance examination beyond a normal scrutiny into a man's right intention.

Nor is there any embarrassing distinction made between those who had the blessing of an education and those who had not such a blessing. In the common life of a religious community there exists the ideal democracy that is born of humility.

Perhaps the most attractive character of a laybrother's life is his hidden, but none the less wonderful, missionary activity. For it is by his daily devotion to prayer, and by his good intention in the performance of his duties, that he helps and augments the work of the men who go out to preach apostolic missions to the parishes. Every true missionary is aware of this help. He never allows himself to forget that the efficacy of his sermons is enhanced by the graces obtained through the prayers of an humble laybrother at home.

May it please God to let this article come to your attention, if you have been drifting through life. You have been unsatisfied with your life in the world, longing for some light to show you a better way. You felt that the priesthood was beyond your reach. Yet, like the priest, you wanted to dedicate your services to God. You have no earthly attachments, nor any obligations that bind you strictly to your home or to your people. You have been oppressed with the thought that there is no place for you among those who are consecrated by vow to the religious life. Now you know there is a place for you. It is an honorable though humble place, and all the more honorable because it is humble. Go to the door of a Redemptorist monastery. Tell your desires to the laybrother who lets you in. He will bring you to one of the priests. And that may be for you the beginning of a life of real holiness, of blessed usefulness, and of true happiness in the company of those splendid men — the Redemptorist laybrothers.

False Devotion to Mary

It is good, during the month of May, dedicated to the Mother of God, to examine oneself for the signs of a false devotion.

E. F. Miller

THE TWENTIETH CENTURY has been called by many the century of the Blessed Virgin. Not only have apparitions of the Mother of God been reported in many countries but devotion to the rosary has spread so far and wide that there is hardly a city or town in Christian areas where this beautiful prayer has not become the daily practice of thousands of people.

Care must be exercised lest this devotion become false. Superstition and heresy can supersede the love we owe the Blessed Virgin. St. Louis de Montfort pointed out this danger many years ago. He named seven false devotees of Our Lady.

1. *Critical devotees.* These are the men who say that they honor the holy Virgin but who criticize nearly all the practices of devotion which simple people show to their good Mother. Novenas are no good (money-making schemes), miracles and stories recorded by the saints are called into doubt, shrines and the lights that surround them are looked upon as hotbeds of superstition. These men are proud and worldly and do infinite wrong to God's Mother.

2. *Scrupulous devotees.* These are the men who in high righteousness say that the tributes paid to the Mother bring dishonor on the Son. It is almost beyond endurance for them that there should be more people before the altar of the Blessed Virgin than before the Blessed Sacrament — as if the one were contrary to the other; as if those who prayed to our Blessed Lady did not pray to Jesus Christ through her. These

men insult the Son through their insistence that the Mother be put off in a corner.

3. *External devotees.* These are the men who make all their devotion to the Blessed Virgin consist in outward practices. They say rosaries, attend services, light candles before Our Lady's statue or picture. But they do nothing to amend their lives — to be more charitable, more generous, more pure. These men caress the Blessed Virgin with one hand and strike her with the other.

4. *Presumptuous devotees.* These are the men who think that they may commit any number of sins during their life, but because they had some small, traditional devotion to the Blessed Virgin, they will be saved at the end. They say that they wear the scapular, recite the rosary from time to time and even attend novena devotions. Therefore they have nothing to fear in living in an invalid marriage, in practicing birth-control, in cheating the poor. These men not only are the victims of presumption but of superstition as well. The rosary is to them only a rabbit's foot that they think will bring them the good luck of salvation.

5. *Inconstant devotees.* These are the men who honor the Blessed Virgin in fits and starts. At one time they go overboard, as it were, in their attendance at services, in their joining of confraternities, in their wearing of medals. A week later they are the opposite. If an apparition is announced in a certain locality, they run to it with immense

fervor and credulity and denounce roundly the authorities that question its authenticity. After the apparition is over, they hardly think of the Mother of God. They change like the moon. There is no constancy in them. They do great harm to the cause of Mary in the minds of Protestants and pagans.

6. *Hypocritical devotees.* These are the men who cloak under the mantle of the Blessed Mother hideous social sins. They kneel before the shrines merely to make a good impression. Their hearts may be rotten; but they don't want people to think that they are rotten. So they go through the motions of piety like the Pharisees of old. Before the angels these men make a mockery of the Blessed Virgin.

7. *Interested devotees.* These are the men who have external recourse to Mary only to gain some temporal reward.

The politician who shows himself very pious because he wants the votes of Catholic people; the man who is up for trial for some great crime, praying fervently before the statue only to win public opinion to his side and thus escape the heavy hand of the law. These men may win their temporal reward through their devotions; but they will not win the respect of the Blessed Virgin.

One of the characteristics of the Mother of God is strength. She is not, as some people seem to think, a sentimental girl who can be swayed this way and that by sugary words and pious gestures that have no roots in the soul. She is strong enough to reject those who refuse to pay her *true* devotion. True devotion is surely the opposite of the seven false devotions mentioned above.

A Columnist on Prayer

The celebrated columnist, H. I. Phillips, recently wrote:

"Society was never in greater need of the sense of responsibility and obligation which comes through family prayer. Man needs to have his spiritual side aroused and kept aflame. I would emphasize, however, the importance of all such devotions in a less hurried manner, in a less formalized and ritualistic mood. One of the difficult things for me to understand as a convert is that the great prayers of the Catholic church are sometimes permitted with a swiftness that no man or woman would think of employing in addressing another human being."

Planned Parenthood

"Of children", said the newlyweds,

"We'll have a twosome,

Well-spaced in years, for more than that

They say is gruesome."

They spaced the first so well indeed

That life grew boresome;

They left each other long before

They made a foursome.

L. F. Hyland

Prods to Perfection

This monthly feature, consisting of anecdotes and quotations from real life, is designed to inspire practices that should be second nature to the character of a Christian.

J. P. Schaefer

"BEHOLD FROM henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me." — This is the hymn, the prediction, a little Jewish maiden uttered almost two-thousand years ago. Did we not believe in the tremendous miracle which inspired her hymn of praise, had we not the testimony of centuries of her influence in the history of the world, we would be prompted to term her words presumptuous and blatantly boastful. Yet, though God thought so much of Mary as to make her Mother of God — though He thought so much of us as to make her Mother of men as well — we all too often fail to translate these beautiful and inspiring truths into everyday practice in our lives. Never, till we see her in heaven, will we be able to appreciate her as we should. But that your appreciation of her might increase, that her influence and love might extend over every day, every hour, of your life, we ask you to read the following incidents, slowly, reflectively. Perhaps, the experience, the words of other men and women will teach you what it means to have such a Mother!

Believing himself to be alone and unobserved one day, in the Church of the Ursuline Convent in Vienna, St. Clement Mary Hofbauer knelt in prayer before the tabernacle. Long and earnestly he prayed for the conversion of a certain soul. So heartfelt was his prayer that, at length, it found expression in audible words: "Lord, give me this soul! For if you refuse I shall go to your Mother!

A beautiful story is told of an old soldier who was spending his last days in a monastery. The monks used to scold the old man a bit for not endeavoring to learn his prayers to Our Lady better. For he kept repeating over and over, day and night, just these two words, 'Ave Maria, Ave Maria . . .' This continued for some time, until one day the poor old man died and was laid to rest in the chapel yard of the monastery. Some time afterwards one of the monks was walking through the chapel yard, when his attention was attracted by a single plant which was growing on the old soldier's grave. He bent down to look closer, and lo, his eyes beheld a miracle; for on every flower of the plant was written in golden letters the two words 'Ave Maria'. This wonderful incident induced the monks to open the soldier's grave. They found the root of the plant resting on the lips of the good old soldier, whose body lay drifting away into dust.

The last words penned by St. Therese, the Little Flower, about God's Mother express at once her ardent, yet simple, love. "O Mary, were I queen of heaven, and wert thou Therese, I would wish to be Therese that I might see thee, Queen of heaven."

Devotion to the Mother of God has survived in Danish churches for hundreds of years, despite the efforts of reformers. They had seized the most beautiful Catholic churches and used them for their own religious services. In one of these churches, people kept up a

custom which no one was able to explain for generations. According to an old tradition received from their fathers, they used to halt before a whitewashed portion of the wall, bow their heads reverently toward it, and then pass on. No one knew the origin or meaning of the custom until one day, when repairs were being made to the wall of the church, a picture of the Blessed Virgin was found on this part of the wall. The reformers had hurriedly whitewashed the painting after confiscating the church. But they could not wipe out the homage paid to the Mother of God.

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It was while he meditated in Our Lady's Chapel of Paradise at the Oropa shrine in Northern Italy that a wonderful idea occurred to a great scientist and inventor. Towards evening he descended from the shrine towards the city, and meeting a friend on the way, he exclaimed: "Joseph, up there at the chapel a sudden and beautiful idea struck me. You will see what I mean later on." Today a tablet on the sanctuary gate of Oropa tells what he meant by his wonderful idea. It reads: "From the cloisters of the mountains of Oropa, Gulielmo Marconi drew inspiration for his great discovery. May wireless telegraphy, under the auspices of Mary, bring the peace of Christ to mankind."

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Homer and other pagan poets said that Jupiter possessed a chain of gold so wonderful and powerful that with it he could raise the earth and join it to the highest spheres of heaven. By this chain the gods were bound to men and men to the gods. In strict truth it might be said that God has fashioned such a link between heaven and earth. He created a Mother whom He entrusted with the sublime privilege of bringing God to earth that through her and her Son men

might be brought back to God. Never can we honor her enough, for God has distinguished her most in making her His Mother; never can we love her enough, for God has made her our Mother. For this purpose is this month of May dedicated to her — that you might be reminded of the honor and love which you owe her — that you might be reminded of the need that you have of her. With these thoughts in mind, we ask you to examine your own daily life for its traces — or lack of traces — of devotion to and love of your Mother. May we suggest a few leading questions? What have I done, by word and example, to teach my children the love and respect which they should manifest to Our Blessed Mother? Do I allow any day of my life to go by without, at least, a 'good morning and good night' Hail Mary to her? Do I attend devotions held in honor of Our Lady in my own parish as often as I can? When temptations, especially to impurity, enter my mind, have I the habit of calling out to my Mother for help? Do I say her rosary as often as I can? It would be so easy, while walking alone, or riding alone in a public conveyance to slip your hand into your pocket and recite the rosary. To the three little children at Fatima Our Blessed Lady revealed that it would be by prayer alone that peace would be returned to the world. Have I gotten down on my knees enough, have I prayed enough to her for this urgent need of the world and our country? These are but suggestions for a resolution during this month of May. Won't you form one during this month, one which will influence every day of your life? It will bring you closer to your Mother, and, by the way, closer to her Son, your God, for one cannot be brought closer to the Mother without being brought closer to the Son.

Poor in His Dying

Contempt is the lot of the poor at the hands of the godless rich. All the contempt of all the poor who have ever lived was chosen as His lot by Jesus Christ.

R. J. Miller

THE HUMAN BEING deliberately chose for Himself an extraordinarily poverty-stricken way of being born. He went even farther when it came to selecting His own kind of death. Among the various deaths He might have chosen, if He insisted upon dying at all, He singled out for Himself one, the very worst and poorest, from those which, so to speak, belonged to the lowest class of humanity in His day, selecting at the same time certain special features to accompany it of the most degrading and humiliating nature.

No Roman citizen in His day, for instance, was allowed by law to be subjected to the indignity of being shackled or scourged; so Jesus Christ seized upon shackles and scourging as part of His dying day.

Mocked and scourged and spit upon

He said He was going to be long before it happened, much to the scandal of Peter and the rest of the Twelve; and mocked and scourged and spit upon He was when the day came. He chose to be "scourged" like a thieving slave. He chose to be "mocked and spit upon" like a crazy fool, as though He were the town idiot being made the sport of savage hoodlums. And He chose to be crucified as though He were below the level of civil rights, an outlaw, a pauper and a ne'er-do-well with a criminal record.

And He need not have died at all.

No man takes My life from Me

He said

I lay it down of Myself.

"Lay it down": what a magnificent understatement! It was rather the eager quest of a pauper's and criminal's death than the mere laying down of life. But in any case, whether quest of death or laying down of life, it was His own deliberate doing. It was the way He wanted it. He wanted to share the lot of the poorest, of the outcast poor in death even more than He had in life.

He was the only person in history who had the right to choose not to die, and He insisted on dying.

He could have passed from earth to heaven during His transfiguration on Mount Thabor, in glory with Moses and Elias. That would have been easy for Him. It would have been too easy. He wanted to die.

There is simply no arguing with Him on that; we can only accept the fact: He was so eager to share the lot of the poor that He made a special personal choice for Himself to share their death as well as their life.

But granting that He was so insistent on this sharing of the lot of the poor "even unto death", why not make it a nice easy death? Why not "slip away in His sleep"? Why not retire to the home of one of His wealthy friends, and die surrounded by loving care, with all the comforts and soothing sedatives, all the gracefulness and decorum that money could buy? Why not pass away unscarred, fresh and fair, admired by

tender friends shedding genteel tears and giving vent to expressions of "keenly felt loss"?

Among the kinds of death He had it in His power to choose were these peaceful and easy ones. He passed them by. They were not poor enough for Him. Good enough for the wealthy, perhaps; but not for Jesus Christ. The wealthy might be His friends, if they were worthy; but when it came to dying, He wanted to be among His beloved poor. No rich men's pain-killers or discreet disguising of death for Him; He was determined to be the "suffering Messias".

Even St. Peter at first found it difficult to accept this idea of a "suffering Messias". The day Our Lord first broached the subject, he could not believe his ears. What kind of talk was this from the Master, that

He must go to Jerusalem and suffer many things from the ancients and scribes and chief priests, and be put to death.

To make it worse, the Lord had just finished telling Peter, immediately before that dire prediction of suffering and death:

Thou art Peter, and upon this rock I will build My Church. And I will give Thee the keys of the kingdom of heaven.

What strange face-about was this, indeed? First to talk in such magnificent terms of power and glory, and then to go on to this dreary business of suffering and death? Peter was scandalized, and with his usual impetuosity, decided that the Master had to be spoken to. Aflush with the glory of the grand promises made to himself, he felt that it devolved upon him to put a halt to the Lord's sad thoughts. The Gospel says that he took Our Lord aside, and ob-

jected earnestly:

None of that for You, Lord! Nothing like that must ever happen to You!

Christ had just called Peter "the Rock", and promised to make him the first head of His Church. But when He heard the Rock trying to stand between Him and the poor criminal's death He had espoused, even the Rock had to yield before the flare of His indignation. He gave him a far different name than "the Rock":

Out of My sight, satan! You are blocking My path! You would like to measure things not in God's way, but man's!

And "God's way" for the death of God was not the way of the wealthy, but the way of the very poor. However we may marvel at the fact that Jesus Christ had many friends among the rich, His own choice of a death for Himself shows plainly that His true sympathies lay not with the rich but with the poor.

It was too much for St. Peter when he first heard of it; in certain ways we may also say it was too much for St. Paul.

St. Paul was a Roman citizen, which Christ was not. And while the Apostle of the Gentiles was supremely generous in his own will to suffer and "be anathema" for his Master, there are some incidents in the course of his life and sufferings which seem, at first sight at least, to stand in marked contrast to the sufferings of Christ.

On one occasion in the city of Philippi St. Paul and his friend Silas were arrested, scourged, and thrown into jail in chains. St. Paul, Roman citizen though he was, seems at first to have accepted this indignity without a murmur, for at midnight the other prisoners heard him and Silas singing for all they were worth

The Liguorian

in their cell. But then suddenly there was an earthquake; all the prisoners' chains fell off, and all the doors flew open. Great excitement followed, but Paul and Silas refused to take advantage of their opportunity to escape. In the morning, the frightened city officials sent them word by the turnkey that they might go free. And here St. Paul the Roman citizen asserted himself:

We are Roman citizens, and they have scourged us in public without due process of law and have locked us up in jail. And now do they want to sneak us out secretly? Nothing of the kind! Let them come here and release us themselves!

When this defiant message was delivered to the city fathers, they were really frightened. They lost no time in hastening to the jail, and, according to the Acts of the Apostles, they "besought" Paul and Silas to go free.

On another occasion in the city of Jerusalem St. Paul had been arrested again, this time by Roman soldiers. They were getting ready to scourge him once more, when St. Paul spoke up beforehand:

Is it lawful to scourge a man who is a Roman citizen, and without due process of law?

That put a halt to the proceedings in very short order. The soldier in charge hurried off to his commanding officer and blurted out excitedly:

What are you thinking of doing?
This man is a Roman citizen!

The fact that a soldier could have forgotten military discipline so far as to address his superior officer in this abrupt fashion throws its own light on the abhorrence with which the penalty

of scourging was viewed at the time, and the further penalties that must have been in wait for anyone who would dare to inflict it on a Roman citizen. For the commanding officer showed no indignation at the words of the soldier, but rather became "afraid" himself, as the Acts of the Apostles declare, and in his turn hastened to make sure that St. Paul would not have to undergo the indignity.

It is true that St. Paul on other occasions did take his share of scourging during the course of his labors for Christ. As he says himself:

Of the Jews five times did I receive forty stripes, save one; thrice I was beaten with rods; once I was stoned.

Yet his objections to the outrage on these certain occasions do reveal in a striking way what must have been the attitude of decent and respectable people to the punishment of scourging in Our Lord's time.

And still this degrading penalty, too low for a decent, self-respecting citizen, too low even at times (we might be tempted to say) for the Roman citizen St. Paul, was the deliberate choice of Jesus Christ as one of the special features of His dying day.

So too the mockery before and after the scourging: He was eager to know just how it felt to the ignorant and awkward poor to be made the butt of mocking contempt.

For this reason He chose to allow the Jews in the hall of the high priest Caiphas to make a fool out of Him.

The scene was truly extraordinary in more ways than one. It was the hall of the Great Sanhedrin; in the presence of the high priest Caiphas "all the priests and scribes and the ancients" of the highest court in the land "had assembled together", as St. Mark says;

and this assembly had taken place at midnight or still later in the night. After a stormy session, the Prisoner before them, Jesus Christ, had been pronounced guilty and deserving of death on the flimsiest and most ridiculous evidence.

This should have concluded the work of the august justices of the court; but it did not. No sooner was the sentence pronounced than a perfect bedlam of insult and personal outrage broke out for the hapless Prisoner. The very judges themselves, the Gospel relates, left their benches and dashed down to face the prisoner; there

they did spit in His face and beat Him with their fists, while others slapped Him in the face; and they blindfolded Him and gave Him blows in the face, asking, Prophecy to us, O Christ, who was it that struck You? And the servants too beat Him in the face.

One is tempted to think that the devil himself must have been loose in the hall that night. How could these respectable leaders of the people of Israel so far forget themselves as to behave like vicious hoodlums, and to let their spite and hatred vent itself in this fashion on a Man Whom all the evidence in the trial showed to be innocent?

Picture the scene. A venerable bearded judge of the supreme court, his face distorted with rage, thrusts himself within a foot of Our Lord, and actually spits into His sacred face. While he gloats, he is thrust aside by another equally venerable figure who is likewise equally contorted with savage rage, and who also vents his spittle on the face of Jesus Christ. And so on and so on; as though indeed, the Victim before them were no more than a hapless village idiot. And when they are tired of spitting upon Him, they take up another sport: beating, punching, slapping Him about the head and face: hauling off and driving their fists into His jaw and nose and eyes with all the force they could muster; then with long full-arm swings, battering Him back and forth by their open-handed slaps in the face, first on one side, then on the other.

Then some ingenious torturer devises a refinement of mockery: he picks up a rag and fastens it about the eyes of Christ, and while the blows rain down upon His face faster than ever, the ingenious one calls out a gleeful question: "Prophecy! Messias! Christ! Prophet! Who hit You?" And other voices take up the refrain: "Prophecy" while hoarse guffaws of malice and triumphant mockery ring through the hall.

A Dozen Better Things

Tact is better than talent.

A minute early is better than a second late.

An approving conscience is better than an applauding world.

It is better to tell people of their virtues than of their faults.

It is better to win the confidence rather than the advantage of others.

It is better to receive criticism than flattery.

It is better to think of the blessings you have rather than of those you lack.

It is better to overlook a wrong rather than be suspicious of one.

It is better to forgive and forget rather than remember and revenge.

It is better to do with less than you can use rather than to want more than you need.

It is better to be a good failure rather than a bad success.

It is better to have faith in mysteries rather than believe in doubts.

Happenings in Rome

Monthly round-up of significant events in the capitol of Christendom.

C. D. McEnniry

The Papacy stands higher with more people, of all faiths, from all parts of the world, than at any other time in the history of the Church. This is due in large measure to the fact that so many people of so many lands have met the Pope personally and have listened to his tactful, earnest, fatherly words in their own tongue. "Isn't it wonderful that the Pope can speak so many languages!" No, it isn't *wonderful* — no more wonderful than that Tommy Smith got all "A's" in his monthly report. It is simply a proof that the Pope, like Tommy Smith, *worked* at it. Take English, for instance. The Pope made a long study of Cardinal Newman and Shakespeare. When he notes a difference of pronunciation between Englishmen and Americans, he decides on the one to follow and marks the accent in his manuscript. The Sisters of Notre Dame de Namur, who work among the poor in Rome, and who are largely American and English, supply him with the English books he desires. His last request was for a volume published by the British Broadcasting Corporation for the guidance of announcers, and for a phonetic dictionary. Whenever he speaks with a special group he prepares himself to be able to pronounce correctly and exactly the name of their town and the names of the persons and places of special interest to them . . .

It is not so long ago since the world waited with baited breath to see whether the Italian communists would win the election and thus give the Soviets a foothold on the Mediterranean. How the situation has changed was shown in

the way the communists were snowed under in a vote of confidence for Di Gasperi in the Roman house of Deputies March 1. The defence minister was asking for an appropriation of \$400,000,000, the amount needed to enable Italy to take its part in the Atlantic Pact arrangement. The discussion became so heated that the defence minister shouted to the communists that he believed they would not fight against Russia even to save their own country. "No, never," they shouted in return. The vote in favor of Di Gasperi's government was 325 to 16, with 228 abstentions. Then Togliatti, who has recently spent several weeks in Russia for a briefing from Stalin, stalked out of the House followed by his fellow communists. Nobody maintains that the lot of the workingman in Italy is perfect. Nobody's lot is, or can be, perfect in that unfortunate country impoverished and bled and ruined by the war. The Association of Italian Christian Workers (*Associazioni Cristiane Lavoratori Italiani*) has been formed and is ferreting out and exposing infractions of the Labor Laws by unconscientious employers. Which proves: first, that one need not be a communist to desire justice for the workingman, and, secondly, that the best way to fight communism is, not to jaw communists, but to do real constructive work to obtain justice for all. . . .

Christ made Peter Teacher of the Universal Church. A "teacher" sits in a "chair." Hence: "the Chair of Peter" — "the Sedes of Peter" — "the See of Peter" — "the Cathedra of Peter." The chair — the actual article of oak furni-

ture — in which Peter sat when he taught in Rome, is still preserved in the great basilica that bears his name. After his sacred remains, this is the most intimate remembrance we have of the Prince of the Apostles. We have certain documentary evidence, from the earliest centuries, of how carefully that oak chair was preserved and of how deeply it was honored. The immediate successors of Peter used it regularly. The later Popes ventured to bring it to the high altar to serve as their throne only on the feast of the "Chair of Peter" which was celebrated Feb. 22 until changed by Paul IV, in 1557, to Jan. 18. It was under Alexander VII that Bernini conceived and executed the torrent of bronze that pours down the apse of St. Peter's and envelopes in its flood the precious chair, while the four great Doctors of the Church look on in veneration. Nobody could even imagine these four Doctors thus united in any other place, gathered together around any other *Cathedra*, however ancient, illustrious or venerated that *Cathedra* might be. They are: St. Ambrose, with the celebrated maxim: "Where Peter is, there is the Church." St. Augustine: "Rome has spoken, the question is settled." St. Athanasius, who, supported by the successors of Peter, fought heresy and paganism and the mighty emperors who defended them. St. John Chrysostom, who, persecuted and exiled by Emperor Constantine, sought and obtained the support of Pope Innocent. The fisherman who steered his lowly bark through the lake of Genesareth, guides the Church of Christ through the storms of the ages. Any member of the Church may suffer shipwreck — a bishop, a patriarch, a priest, an entire nation — but the Church of Christ, never. Anybody may fall into error, but the Teacher, of whom this Chair is the symbol, will teach the truth until the end. Christ

has prayed for Peter that his faith fail not. The prayer of the Man-God is omnipotent, and the Man-God himself is omnipotent. . . .

It is a hard job to become a canonized saint. First of all a man (or woman) must be dreadfully holy while he is alive. Then he must clear all kinds of hurdles after he is dead. To begin, the bishop of every place where he ever lived must form a committee to rake up everything that he ever did there and see whether his actions were the kind one would expect of a person who was trying to love God very, very much, that is, with a "heroic love." Then all this information is sent to Rome. The Pope appoints another commission to go over the whole ground again. If this commission finds that the person had practised virtue — not only practised virtue, but practised virtue to a "heroic degree," then they are ready to proceed to the real investigation as to whether the person can be declared, first "Blessed", and finally, after still more investigation, "a saint." It is a comfort to know that another good woman who brought her spiritual daughters to this country is well on the way towards having her virtues declared heroic. She is Mother Francis Schervier, foundress of the Sisters of the Poor of St. Francis. They were here in time to take care of the wounded soldiers from the battlefield of Gettysburg. Today they are mothering the sick and the poor in 28 institutions scattered throughout the United States. . . .

If you hanker after beatification, Bishop Garcia Sampedro has left a very simple formula . . . Simply do as he did. He let himself be hacked to pieces by Christ-haters in Indo-China in 1859. He will be beatified in Rome in 1951. He comes of the hardy, fearless stock of Asturian miners of northern Spain. Ten thousand of these miners will lay aside

their picks and come to the beatification. Bishop Sanjurjo, four priests and 21 Indo-Chinese laymen, who suffered like him the tortures of martyrdom, will share with him the honor of beatification. Altogether 1315 Indo-Chinese died for the faith during the last century. However, a searching scrutiny of the details of the death of each one must be made before they will be officially proclaimed as martyrs. It is a comfort to hear of something from those regions besides bombing and shelling. A number of other beatifications have been scheduled for 1951. The first to take place was that of Blessed Alberico Crescitelli, also missionary and martyr in the Far East. When we pray to Blessed Alberico to strengthen the faith and augment the courage of us American Catholics, we have assurance that he will hear us. He has three nieces living in the Bronx. . . .

Jesus, if He wanted to, could appear to a bobby-soxer in New Jersey, just as He appeared to Margaret Mary in Paray-le-Monial. With His permission, Mary could talk to a little group of Texas tots as she talked to Lucia at Fatima. But if they say she did, you don't have to believe them until they prove it. And above all, you do not need to go burning up miles and miles and miles just to see somebody that says she sees the Blessed Virgin. Jesus will welcome YOU quite as warmly as He welcomed Margaret Mary every time you choose to shut out the traffic roar for five minutes to pay a visit to the Blessed Sacrament. YOU can talk to the Blessed Virgin just as well as Bernadette or Lucia every time you say an honest Hail Mary on that packed bus. One of the highest officials in the Vatican has said all that, or words to that effect, in the *Osservatore Romano*. In recent months there have been too many of these unproved rumors floating

about, and too many (Dare I say the naughty word) "suckers" falling for them. . . .

"Hope springs eternal in the human breast," — even in the breast of those who think they can establish and maintain a Catholic Study Club. How sell the idea! How select the officials and still steer clear of the rocks of jealousy! How settle on the place to hold the meetings! Choose the topics! Find the literature! Induce the bashful to talk! The non-bashful to shut up! Give the club new wind when it begins to lag! Blood transfusions when it grows anemic! No job for a weakling! The strong spirits who have had confidence in God and courage to grapple with these and a hundred other difficulties, have carried on study clubs that are a joy to the Heart of Christ. Now comes the Pope himself with a public pronouncement in favor of these clubs. He points out the great good that has been done, the knowledge of the faith acquired, the conversions wrought. He urges pastors to form such clubs and provide them with helpful guidance. For, he says, the pastors sorely need the help of generous layfolk who will band together in such undertakings as study clubs and help them in their work . . .

"Hey, Operator, you gave me the wrong number! What kind of service . . . ?!?!?" If there is anybody that needs the help of a powerful heavenly patron it is the abused telephone operator. Now she has one. As special patron of telegraph and telephone workers Pope Pius XII has named the archangel who put through the momentous call that saved mankind. " . . . the Angel Gabriel was sent from God to a city of Galilee, called Nazareth, to a Virgin espoused to a man, whose name was Joseph, of the House of David; and the Virgin's name was Mary. And the angel being come in said unto her: Hail, full of grace.



Side Glances

By the Bystander

A number of persons have written to us, and a larger number have spoken to us, about the latest fad for curing mental trouble called "Dianetics." A book under that title, by L. Ron Hubbard, was published last year, and has achieved a tremendous popularity, being at present in at least its 6th printing. We have promised to analyze the system it presents for ridding people of any kind of mental aberration. The book is not easy reading, despite its claims to being a simple and absolutely infallible means of achieving mental health. Neither will this analysis of the book be easy reading for the average American to whom *The Ligonian* is directed. Therefore, we suggest that those who have no reason to be concerned about "Dianetics," and no taste for the heavier type of discussion, skip this little piece entirely. It is offered, however, as required reading for all who have found the topic of Dianetics coming up in their particular circle of friends.

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There is nothing diffident or modest about the claims of the author of Dianetics, nor of those who comment on it on the blurb and in the preface to the book itself. "Dianetic therapy," says the blurb, "is a new science which works with the invariability of physical science in the field of the human mind." "The creation of Dianetics is a milestone for man comparable to his discovery of fire and superior to his inventions of the wheel and the arch," says the preface. And in every line of the book itself the author speaks with a cocksureness, an "I-can't-be-wrong" attitude that is bound to impress people who have little background for analyzing his assumptions and little knowledge of the wild confusion of sources from which he accepted the assumptions.

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Here is a brief summary of the tenets of Dianetics: Every human being has a conscious and an unconscious mind. Impressions are constantly being made on your unconscious mind, even before you are born and after you are born when your conscious mind is asleep for one reason or another. Impressions on your unconscious mind accompanied by pain cause engrams, which when reactivated by new experiences containing some of the elements of the first experience, reconstitute the pain in one form or another and manifest themselves as mental aberrations. All psycho-somatic ills are merely reactivations of engrams. The way to mental health is to exorcise the engrams, which means to bring them out of the unconsciousness into the conscious. This can be done only through the assistance of a "consultor," who will introduce you into a state of "reverie". A most interesting collection of terms is used to present the theory, among them: "the analytical mind," "memory banks," "dynamics," "basic-basic," "active mind," "engrams," "aberre," "a clear," "a release", etc.

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Every true science is based on principles, i. e., fundamental propositions that are clear to all minds on their very face, or that experience has made so clear that only the foolish would deny them. False science is either based on false principles (for example, Christian Science is a false science because it is based on the false principle that matter is a delusion); or on incorrect deductions from true principles. On the first score Dianetics suffers badly. It assumes a wide variety of propositions as starting points that are not true principles, and it neglects some of the most important principles that pertain to any science of the mind. Hubbard says that Dianetics is as cer-

tain a physical science as physics and engineering. He does not seem to know that there is a metaphysical element in any science of the mind for the simple reason that the mind is beyond the physical realm. His numerous false assumptions take care of the metaphysical element neatly. He also says that Dianetics is a brand new science, something that the world has been waiting for from the beginning. The amusing thing is that every one of his assumptions can be traced to other ephemeral philosophers who appeared all through the course of history.

It is like a review of the entire history of philosophy to read Hubbard's book with an eye to the sources from which he takes, wittingly or unwittingly, his principles. In some cases he is clearly aware of the source and refers to it with pride, as in the case of Darwin and the principle of evolution. In other cases it is a good guess that he is not aware of his intellectual forbears. Let us state briefly some of the assumptions to be found in the book, with a reference or two to some of the men who tried to build philosophies on the same "principles".

1. He states it repeatedly that "man is naturally good" — there is nothing wrong with him basically, and he needs only Dianetics to bring out his basic goodness. Jean Jacques Rousseau was perhaps the most noteworthy proponent of the principle that man is innately good. He did so against the universal experience of mankind that there is something wrong with human nature, and the revealed truth that the source of what is wrong with him is original sin.

2. He states, as a corollary of the above, that man is perfectible within the limits of his own nature alone, without dependence on or need for a goal outside his own nature. This principle was the assumption on which the Humanists of a short generation ago, Irving Babbitt, Paul Elmer More, Harvey Wickhem, etc., based their studies of human nature. It never really satisfied their own minds.

3. He states it as a principle that "cells

are evidently sentient in some currently inexplicable way." Again, he says, "cells evidently retain engrams of painful events." This is a key principle in Dianetics. It is also one of the most fantastic assumptions. According to it, what troubles you at the age of 15 or 35 may be due to something that happened to you in your mother's womb; perhaps even a few seconds after you came into being. This has a strong affinity with the philosophies of the atomists in ancient Greece, and the monadology of the 18th century Leibnitz.

4. He states it as a principle, and a logical extension of No. 3, that a child in the womb of its mother can hear, feel, receive lasting mental impressions from outside the womb. He even specifies what kind of language and what sort of actions give it lasting psychotic bents or "engrams." For this assumption he owes his principal debt to Sigmund Freud, though he scoffs betimes at the type of mental quirks that Freud assumed to be absorbed by babies in their mothers' wombs. He is no better off than Freud, however, because there is no more evidence for his assumption than for Freud's.

5. He assumes the principle of evolution as applying not only possibly to the body, but to the mind of man as well. "Charles Darwin did his job well," he says, "and the fundamental principles of evolution can be found in his and other works." He is not even aware, apparently, of what a going over the works of Charles Darwin have received from true scientists.

6. He speaks with high favor of the principle that the development of an individual in his mother's womb is a reproduction of the evolutionary development of the human race. This assumption was put forth by Thomas Huxley, who, when embryonic formations of human beings refused to conform to what he considered the stages through which man as a species evolved, faked photographs of embryos to make them appear to reproduce the evolution of the hu-

man race. Known as the great scientific swindle of the ages.

7. He accepts the "reverie" theory as a means of curing all neuroses and psychoses from the practice of modern psycho-analysis, again with a debt to Sigmund Freud.

8. He sets down a very vague idea of immortality, reminiscent of some of the ancient Indian concepts of survival. The word "survival" is made the focal point of all man's drives, but he never holds out any clear hope of personal survival. In fact, personal survival seems to be made entirely subordinate to survival of the species, the group and the race.

9. His sole criterion of truth is the pragmatist question, "Does it work?" For this he is intellectually sired by the American William James.

Dianetics has not only adopted a large number of arbitrary and unprovable assumptions; it has utterly disregarded some issues that are so important that not even a pragmatic study of mental health can be complete or effective without treatment of them. The author says at one place in the book, "Amongst those things which one did not necessarily need to know (the Dianetic version of the Unknowable) were the realms of mysticism and metaphysics." Mysticism is obviously the author's word for religion, because nowhere in the book is attention given to any religious principle, even of the natural order. He uses the words "good" and "bad" quite often, but nowhere is any attempt of any kind made to establish what is meant by them. No purpose is ever established toward which a man should strive, beyond the purpose of getting rid of mental confusions and feeling fine; and it is a poor

psychologist who does not know that the most healthy mind soon corrupts without a known and attainable purpose in life. As to metaphysics being placed by the author of Dianetics among the unknowable things, he is obviously unaware that no book can be written, least of all a book about the mind, without the acceptance of some basic metaphysical principles. Call them mystical or metaphysical, he has adopted many that he asks his readers to accept on his authority alone, or on the authority of pundit philosophers who went before him.

The question is bound to arise: what about the success he claims for 272 cases that Dianetics is said to have cured of mental aberrations? It may be attributed to two things. First of all, to the one valuable contribution that Freud made to mental therapy, viz., that past actual experiences of individuals do sometimes create hidden mental conflicts, which must be brought out into the open to be relieved and resolved. It has never been proved that these conflicts had their origin in the foetal stage of a person's existence. Secondly, to the fact that a certain amount of relief can be brought to mentally troubled people through the process of sympathetically listening to their stories, with the strong suggestion that one knows how to help them clear up their mind. But for every case of mental trouble that Dianetics seems to cure, or by accident relieves, we foresee scores of mothers being made neurotic if they are led to take seriously the fantastic assumption of Dianetics: that during the nine months in their mothers' wombs children absorb "engrams" from everything that is said and done to or by their mothers.

Social Security

More than 80 million U. S. workers had Social Security wage credits to their accounts at the end of 1949. Total benefits certified in that year were \$689 million — \$455 million for monthly retirement payments; \$201 million for survivor's provisions; and \$33 million for lump sum death benefits.



Catholic Anecdotes

Mail Order Convert

One of the famous recent converts to Catholicism is Gene Fowler, famed American newspaperman and author of the biography of John Barrymore, *Good Night, Sweet Prince*; of *Timberline*; *Mighty Barnum*; of the *Great Mouthpiece* and *Beau James*, the life of Jimmy Walker.

Almost forty years ago, Gene was assigned to cover the story of the Cathedral dedication ceremony in Denver, where he became an intimate friend of Monsignor Hugh L. McMenamin. The Monsignor frequently invited the talented Fowler to dinner, but it was over thirty years later before the newsman's faith was crystallized by his decision to take instructions.

Even then, a problem presented itself. How was Gene, who lives in Los Angeles, to span the miles to Denver's Cathedral? Father Duane Theobald, assistant at the Cathedral, found the answer by persuading Fowler to take a "mail-order" course of instructions. Each week, for almost five months, from five to seven pages of Catholic doctrine went to Los Angeles, until now, after joining the ranks of Christ's elect, he smilingly refers to himself as "the mail order Catholic."

Twelve-Cent Wisdom

The story is told of Diogenes, the Greek sage, that he once set up a tent in the market-place at Athens and hung up a sign outside which read: "Wisdom is sold here."

A prosperous merchant in town heard

of this, and thinking to ridicule the wise man, sent one of his servants to him with three sesterii (about twelve cents).

"Go and ask that braggart," he told the servant, "how much wisdom he will let you have for three sesterii."

The servant did as he was told. Diogenes took the money, and said to the servant:

"Tell this to your master: 'In all your actions, look to the end.'"

When the rich man heard this, and reflected upon it, he no longer thought Diogenes worthy of ridicule. Rather, he approved the saying so highly that he caused it to be inscribed in letters of gold over the entrance of his house, that both he himself and all who entered there might be reminded of its salutary truth.

Under Authority

Arago, a celebrated astronomer of the nineteenth century, was one day talking to a group of friends, and he said:

"Next week a marvellous effect resulting from the unchangeable laws of the universe will be seen, namely, an eclipse of the sun."

Here he paused for a moment, and then continued:

"Consider, gentlemen, that on a certain day and at a certain moment, high in the heavens, three great heavenly bodies — sun, moon and earth — will respond not to our prophecy, but to the command of God."

It was a striking way of stating a common fact, and Arago's audience could not help but be impressed.



Pointed Paragraphs

Two Kinds of Motherhood

There are two kinds of motherhood, and while we doff our hats and sing our paeans to the one kind on Mothers' Day, we make a plea for the rightful honoring of the second kind at the same time.

The first kind is physical motherhood. It is called "physical," though it is much more. It is based on procreation, and the pains, worries and responsibilities that devolve on one who brings a child into the world. Though it originates in the physical realm, it flowers into a highly spiritual relationship. All the world's honor is due to those who fashion within their bodies and mould with their souls the next generation of human beings.

The second kind of motherhood is called "spiritual." It originates in the spiritual order, but its influence overflows into the physical order. Its price is renunciation of physical procreation and all, of pain and of pleasure, that goes with it. The means through which it is attained are the spiritual and corporal works of mercy. It aims primarily at saving the souls of others, but finds itself saving or at least soothing their bodies too. Spiritual mothers can have far more children than physical mothers.

All nuns are spiritual mothers to innumerable children. The teacher in the classroom, the nurse in the hospital, the guardian in an orphanage, the servant in an old people's home, the adviser in a refuge or retreat house, even the contemplative in a cloister, are mothering souls, bringing them the lasting life of heaven.

Many unmarried women in the world are spiritual mothers. The members of the Legion of Mary, the instructors of the spiritually underprivileged in catechism, the writers of spiritual books, the laborers among the young, are all possessed of families, large families, in whose bosom they will enjoy heaven forever.

All women are called to be mothers, either spiritual or physical. All have the endowments of motherhood. Just as birth-control prevents some who should from achieving physical motherhood, so selfishness takes from others the spiritual motherhood they were intended to achieve.

The world takes little note of it, but we pay our homage to both kinds of mothers on Mothers' Day. Without either kind, the world would be a weary place, soon to be empty not only of love but of life.

Giving Up Heaven

In one of the woman's magazines, some time ago, a widow wrote a letter to the editor in response to an article that had previously appeared against mercy-killing. We are not concerned, except indirectly, with the issue of mercy-killing here, but with one sentence of the woman-correspondent's letter.

After describing her husband's last painful years before he died of cancer, she says: "I would gladly have given up any hope I have of heaven to be able to give my husband relief and rest from pain." In other words, if she could have got by with it legally, she would gladly have committed a smashing sin against the authority of God in order to re-

lieve her husband, and would willingly have paid for it by spending eternity in hell.

One could perhaps make allowances for a person making such a statement in the half-demented moments of agony experienced when actually seeing a loved one suffer. But one who can write such words calmly and deliberately years after the death of the one who suffered, represents the most frightening spiritual tragedy in the world.

Such a one has already lost heaven, on top of having lost her husband in the most harrowing circumstances. Her willingness to purchase, at any cost, even that of horrible sin, relief for her suffering husband and for her own grief at seeing him suffer, really means choosing to suffer even worse pains for all eternity.

Very probably the poor woman, like so many thousands of Americans, had never learned anything about Christ and His cross and sin and hell. Heaven was just a word that she had heard somewhere. But the incident should make Catholics grateful for the clarity of their faith, the unfailing support of their hope of heaven, and the opportunities they are given to prove their love for a crucified Saviour.

Facts on Hospital Care

There are two common misconceptions among Catholics and non-Catholics about Sisters' hospitals. One is that they make a great deal of money; the other is that they do very little charity in the form of providing poor patients with care free or at reduced charges. Here are some facts that should help to offset these misconceptions.

We have before us a financial report on the activities of Hotel Dieu, a hospital run by the Daughters of Charity of St. Vincent de Paul in New Orleans, during 1950. It is fairly typical.

A breakdown of the over-all disburse-

ment figures for the year reveals that the average expense to the hospital of caring for one patient for one day was \$15.78. Not included in the totals from which this figure is taken is any expense during the year for new equipment. Neither is there counted a penny of salary for the Sisters who manage the hospital, nor for the student nurses who do much of the work on the floors.

To make up for the lag between this daily cost figure and the charges made to patients (considerably less than \$15.78 a day) no assistance for the care of the indigent was received from any charitable or governmental agency during 1950. On top of that, free care valued at \$117,165 was given to poor patients. During 1950, 2571 patients were cared for either gratis or at less than established rates. This was roughly ten per cent of all patients cared for. If it were not for the help of voluntary hospital guilds which raise funds, and the donations of individuals (to say nothing of the free services of the Sisters), the hospital could not have remained open.

The above facts are an answer to both misconceptions mentioned above. Here are facts that answer the second one especially, viz., that Sisters' hospitals do little charity. This misconception often arises from the fact that most modern Catholic hospitals do not have an officially designated charity ward, nor rooms set aside for charity. Thus people do not see any evidences of charity when they walk through a hospital.

The fact is that most Sisters' hospitals have done away with charity wards for the excellent reason that it is embarrassing for patients to be placed in a separate section of the hospital marked as only for the poor. In most Sisters' hospitals, non-paying patients are placed in the first open bed or room. No one knows who pays and who doesn't.



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS VICTORIES OF THE MARTYRS

Selected and Edited by J. Schaefer

May 3: Sts. Timothy and Maura:

After the death of the Emperor Diocletian, Galerius and Maximilian, his successors, continued the persecution against the Christians. It was during their reign that Timothy and Maura obtained the crown of martyrdom. Timothy was a native of the town of Perapus in Thebais, and was such an exemplary Christian that his bishop ordained him lector. He was married to a Christian lady named Maura, who was only seventeen years of age. The couple had been married only three weeks when Arianus, the governor of the province, issued an order for the arrest of Timothy. Informers had represented him to the governor as one of the greatest enemies of the gods.

When Timothy appeared before the governor, Arianus asked him: "Are you not aware of the edicts of the emperors against those who refuse to sacrifice to the idols?" Timothy replied: "I am, indeed, aware of them, but will rather lay down my life than commit such an impiety." "Then," retorted the governor, "we will put you to torture, and hear how you will speak during this ordeal." The saintly lector continued resolute in his refusal, and the barbarous tyrant caused burning irons to be put into his ears, until the violence of the pain caused his eyes to start from their sockets.

After this horrible species of torture Timothy began to return thanks to the Lord. At this the tyrant was more infuriated than ever. He ordered him to be suspended by the feet, with a large stone tied to his neck, and a kind of bridle on his mouth to prevent him from speaking. Realizing, however, that

these torments had no effect upon Timothy, the governor sent for Maura, and told her that she alone could save her husband from death, for by her tears she might induce him to sacrifice to the gods. She went, therefore, to the place of torture, and seeing her husband in such a pitiable condition, endeavored to induce him to abandon the faith. When the bridle was finally taken from his mouth, Timothy responded to his wife: "O Maura, how is it possible that, being a Christian yourself, instead of encouraging me to die for the faith, you tempt me to abandon it; and by obtaining a short and miserable existence here, expose myself to the never-ending pains of hell? Is this an example of your love?"

Maura was instantly converted by her husband's rebuke. Casting herself on her knees, she besought Jesus Christ, with penitent tears, to forgive her. Begging the pardon of her husband, she exhorted him to remain firm in his profession of faith. At the same time, she expressed her own desire to sacrifice her life in atonement for her fault, and to be the happy companion of his martyrdom. Consoled by his wife's repentance, Timothy urged her to return to the governor, and before him, publicly retract her first intention and express her desire to die for Jesus Christ. Distrustful of her own weakness Maura hesitated until Timothy promised to pray that she might have strength and grace sufficient to carry out his orders.

The governor was surprised at her sudden change and strove to shake her from her purpose by promising to obtain for her an advantageous match

upon the death of her husband. Maura, however, replied, that after the death of her husband, she would have no other spouse than Jesus Christ. Infuriated at this answer, Arianus caused her hair to be violently pulled out and her fingers to be cut off; she was, then, immersed in a cauldron of boiling water, but from this she came out unscathed. So affected was he by this miracle that Arianus himself was to be converted several days later. Before he had this happiness, however, he carried out the orders of the emperor, caused the saint to be tortured with burning sulphur and pitch, and sentenced her to be crucified together with her husband.

While Maura was being led to the place of execution, her mother endeavored to shake her from her purpose, but to no avail. The husband and wife were crucified opposite one another, and that their agonies might be prolonged, they were not strangled. For some days they continued to live in this state. During this time, however, they continued to bless the Lord, and to encourage one another with the hope that they would soon be united to Jesus Christ in heaven. It was on December 19th, in the beginning of the fourth century, that they obtained the crown of their glorious martyrdom. Their feast is celebrated by the Greeks and Russians. And at one time there was a Church in Constantinople dedicated to God in their honor.

May 29: St. Cyril, the Child:

St. Cyril was born at Caesarea, and while still a child, became a Christian. His pagan Father was unable to turn the boy from his new-found faith, and after beating and maltreating him turned him out of doors. Information

of the child's conversion was brought to the judge, who summoned Cyril to appear before him. When he was told that Cyril frequently invoked the name of Jesus, he promised to effect a reconciliation with his father, if he would never more pronounce that name. The saintly youth, however, responded: "I am content to be turned out of my father's house, because I shall receive a more beautiful mansion in heaven. Nor do I fear death, for by dying I shall acquire a better life."

Thinking this to be a bit of boyish bravado, the judge decided to attempt to frighten Cyril. He commanded that he be bound and led, supposedly, to his death. He gave private instructions, however, to the executioner, that the boy was not to be injured. Cyril was, therefore, brought before a great fire, and threatened with being thrown into it. But, when the child remained constant in his desire of laying down his life, he was brought back to the judge. "My child," exclaimed the judge, "you have seen the fire. Cease, then, to be a Christian, that you may return to your father's house and inherit his estate." The saint replied: "I fear neither fire nor sword. But I desire to have a dwelling more magnificent, and riches more lasting than those of my father. God will receive me. Please, hasten to put me to death, that I may go quickly to enjoy them."

The onlookers wept at hearing a child speak in this manner. But he protested: "You should not weep, but rather rejoice, and encourage me to suffer that I may at last attain the possession of that home which I so ardently desire." Remaining constant in these sentiments he joyfully suffered death.

Here is something for Catholic editors to shoot at: The Russian press reaches 33,000,000 people through 7,700 newspapers and several hundred magazines. All are published in Russia in 119 languages and dialects.

BOOK LOVERS DEPARTMENT



CATHOLIC AUTHOR OF THE MONTH

Rev. Joseph Husslein, S.J.

1873 — Pioneer Sociologist

I. Life:

Joseph Husslein was born in Milwaukee, Wisconsin, on June 10th, 1873. He finished six years of grammar school and entered Marquette Academy at the age of twelve. The degree of bachelor of arts was awarded him by Marquette University in 1891. He then entered the Jesuit novitiate at Florissant, Missouri. After completing his philosophical and theological courses at St. Louis University he was ordained to the priesthood in 1905. From 1907 until 1911 Father Husslein taught the Humanities at John Carroll University and he served as associate editor of the *America* from 1911 until 1927. Since 1929 he has taught sociology at St. Louis University and was Dean of the school of social service until his retirement in 1941. The year of his resignation as Dean marked the golden jubilee of his religious profession. In the last ten years Father Husslein has given full time to editorial work.

II. Writings:

During the first part of his life he was interested in Latin and English literature. He still recalls reading a German translation of Cooper's *The Deerslayer* during school hours in the grade school. While at Marquette University he came under the inspirational influence of Father Finn. Father Husslein's attention was directed to the new science of Sociology when he was asked

to furnish literary advice in the publication of two important social books. He became an avid student of the social doctrine of Pope Leo XIII and began to interpret his message to a belligerent capitalistic and radical, socialistic world.

Some of his pioneer works are: *The World Problem*, *The Church and Social Problems*, *Evolution and Social Progress*, *The Church and Labor*, and *The Christian Social Manifesto*.

Besides these sociological books, Father Husslein has also written a series of devotional pamphlets and books. His greatest claim to renown is the more than 130 books of the *Science and Culture Series*, the *University In Print*, that have appeared under his editorship.

III. The Book:

In 1941 he edited fourteen social encyclicals of Pope Leo XIII under the title of *Social Wellsprings*. A few years later a second volume of papal social doctrine was published. Pope Leo XIII laid the foundations of a new Catholic social doctrine and Father Husslein has selected his most important pronouncements for this book. A historical introduction and explanatory notes interpret these doctrines for the reader. *Social Wellsprings* is an excellent source book for which we are greatly indebted to Father Husslein.

BOOK REVIEWS FOR MAY

The Goal of All Flesh

"What Becomes of the Dead?" by J. P. Arendzen, D.D., Ph.D., M.A.; Published by Sheed & Ward, 279 pages, \$3.50.

This is a new edition of a book that was first published in 1926. It should never be permitted to go out of print. It is a simple, unspectacular presentation of what the revealed religion of Christ and the Catholic Church teach about life after death. As such it is an antidote 1) for secularism and neopaganism; 2) for three-fourths of the Protestant prejudice against the Catholic Church, which is based on crude and ignorant misrepresentations of her teachings on such subjects as purgatory and hell; 3) for the mediocrity of compromising Catholics.

In the midst of war rumors, fears of communism, campaigns for peace and prosperity and brotherhood among men, the true goal of every human being has been obscured and forgotten. This book makes that goal crystal clear. No serious-minded person can read it without echoing the lament: "Vanity of vanities, all things are vanity save loving and serving God alone." And no one can read it without realizing how acceptably in accord with reason and the basic human aspirations are the essential teachings of the Catholic Church in respect to the end of man.

Catholics will find here the answer to many of the questions they often ask. The fate of unbaptized infants, the chances of salvation for heathens, the natural evidence for the immortality of the soul, the difference between the sufferings of purgatory and those of hell, are only some of the topics subjected to the light of faith and the probings of reason. We say that this book is unspectacular. We mean that it sensibly limits itself to what God has revealed, without emotional or imaginative overtones, leaving the truth to exert its own effective influence on the human will. It is the material out of which the most needed meditations of modern man can be made.

For Courageous Living

The Art of Courageous Living by Father John A. O'Brien; Published by Declan X. McMullen, New York, 266 pages, \$2.50.

The late president Roosevelt listed freedom from fear as one of the basic four human freedoms. But this necessary courage can come only from a supernatural source. The prolific Father O'Brien has given such a motivation for courage in our modern word in his latest book, *The Art Of Courageous Living*.

This is not a theoretical book, but a practical guide based on the heroic qualities of real men and women. Incidents from the lives of scholars, athletes, explorers and ordinary men and women paint the lesson of courage for all. A practical rule of courage is formulated at the end of each chapter as an induction from the incidents related. The stories are well chosen and well told. The reading of *The Art Of Courageous Living* will help many in this fear-ridden world.

Received for Review

BOOKMAN ASSOCIATES: *A Chapter Of Franciscan History*. By Sister Mary Milleta Ladwig, F.S.P.A.

BRUCE PUBLISHING CO: *His Passion Forever*. By Rev. Daniel A. Lord, S.J.

FIDES PUBLISHERS: *The Week With Christ*. By Rev. Emeric A. Lawrence, O.S.B.

THE GRAIL: *Sketch Me, Berta Hummel*, By Sister Mary Gonsalva Weigand, O.S.F.
Noah's Ark. By Marie Celeste Fadden;
Dreams of Destiny, By Harold William Sandberg.

DECLAN X. MC MULLEN: *Recollection*. By Antonin Gilbert Sertillanges, O.D.

ST. FRANCIS BOOKSHOP: *Walk With The Wise*. By Hyacinth Blocker, O.F.M.
SHEED AND WARD: *For Goodness Sake*. By William Lawson, S.J.

SOCIETY OF ST. PAUL: *Letters To Fellow Christians*. By Rev. Fredrick A. Houck; *Filling the Ranks*. By Father Ted. S.S.P.



Lucid Intervals

A preacher called on one of his parishioners, an elderly woman who was deaf. When she expressed regret that she could not hear his sermons, he modestly and sympathetically said: "Oh, you don't miss much."

"So they tell me," was the surprising answer.

"By you is trouble, Mrs. Kugel?" inquired a friend. "You look terrible!"

"Yah, yah," sighed Mrs. Kugel. "Mein husband Mosha is always sick."

"Mosha is just a hypercondit," said her friend. "He ain't sick. He just thinks he's sick. Ignore his complaints and watch him get well."

The two met again a month later. Mrs. Kugel looked even more woebegone.

"Mosha is no better?" asked the friend.

"Worse," said Mrs. Kugel. "He thinks he's dead."

A case was being tried in court and the plaintiff, a voluble fellow, was talking as fast as he could. Looking down at the court stenographer, the man noticed for the first time that his testimony was being reduced to writing — the stenographer was trying his best to keep up — and thereupon the man began to talk faster than ever, until he finally burst forth:

"Say, don't write so fast! I can't keep up with you!"

A man went to see his doctor about a pain in his back which had troubled him since morning. The doctor gave him the once over, and in a few seconds the pain vanished. The caller, overjoyed, said: "That's quick work, doctor, was it rheumatism?" "No," was the reply, "your suspenders were twisted."

The new minister was visiting the Henderson household for the first time and at the moment was praising the Sunday school record of little Myrtle. "My child," he enthused, "I have been talking to your teacher, and she tells me that if you continue to learn your lessons well you will have a Good Conduct card for every Sunday in the year."

"My," the child rejoined. "That'll be a whole deck, won't it?"

Myron Cohen tells at Leon and Eddie's of an insomnia-sufferer being told by a doctor: "Take one of these pills. You'll not only sleep but you'll take a trip. You'll wake up in Paris."

Next morning the patient phoned: "Doc. I slept! But no trip. I'm right here at home."

"What color pill did you take?"

"Yellow."

"Darn!" said the doctor. "I MADE A MISTAKE. I gave you the round trip pill!"

Bill Baldwin and Dale Wright, the KPIX television stars, headlined a rally at Lowell High the other day, and opened up by asking the kids: "Whaddya want us to do?" Shouted a freshie in the audience: "Drop dead!" "We'd like to," shot back Wright, "but then what could we do for an encore?"

A generous tipper at a hotel came to breakfast one morning and found a new waiter serving him.

"Where's my man Charlie?" he asked.

"Charlie ain't servin' you no mo, boss," said the new waiter. "Last night ah done won you in a crap game."

Don't worry if your job is small

And rewards are few

Remember, the mighty oak

Was once a nut like you.

Motion Picture Guide

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Reviewed This Week

Painted Hills, The
Sons of New Mexico
Sword of Monte Cristo, The
Tarzan's Peril

Previously Reviewed

Ambush
Arizona Territory
Bedtime for Bonzo
Blue Blood
Bonnie Prince Charlie (British)
Border Ranger
Buckaroo Sheriff of Texas
Circle of Danger
Counterspy Meets Scotland Yard
Courtneys, The (British)
Don Quixote de la Mancha
(Spanish)
Fast on the Draw
Flying Missile, The
Gasoline Alley
Gene Autry and the Mounties
Go for Broke
Great Manhunt, The (formerly
State Secret)
Guilty of Treason
Kim
Last Holiday (British)
Law of the Badlands
Lightning Guns
Lights Out
Louisa
Ma and Pa Kettle Back on the
Farm
Magnet, The (British)
Magnificent Yankee, The
Massacre Hill
Missourians, The
Miss Pilgrim's Progress (British)
Mr. Universe
Molly (formerly Goldbergs, The)
Mudlark, The
Mystery Submarine
Navy Bound
Night Riders of Montana
Of Men and Music
Operation Disaster (British)
Prairie Roundup
Pride of Maryland
Pygmy Island
Ridin' the Outlaw Trail
Right Cross
Rocketship X-M
Rough Riders of Durango
Saddle Legion
Silver City Bonanza

Skipalong Rosenbloom
Snow Dog
Spoilers of the Plains
Stage to Tucson
Stars in My Crown
Sunset in the West
Target Unknown
Texan Meets Calamity Jane, The
Tomahawk
Trail of Robin Hood
Treasure Island
Trouble Makers
Under Mexicali Stars
Up Front
Watch the Birdie
White Tower
Yank in Korea, A
You Can't Fool an Irishman

UNOBJECTIONABLE FOR ADULTS

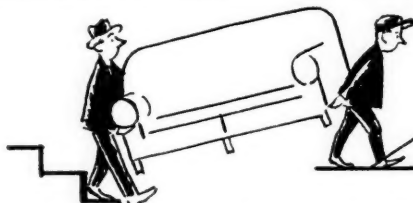
Reviewed This Week

Abbott & Costello Meet the
Invisible Man
Appointment With Danger
Cavalry Scout
Flame of Stamboul
I Can Get It for You Wholesale
Lorna Doone
Mask of the Dragon
Soldiers Three
Tales of Hoffmann (British)

Previously Reviewed

Air Cadet
Al Jennings of Oklahoma
Another Shore (British)
At War With the Army
Bandit Queen, The
Belle Le Grand
Border Outlaws
Bowery Battalion
Buried Alive (Italian)
Cause for Alarm
Chain Lightning
Chance of a Lifetime (British)
City Lights (re-release)
Company She Keeps, The
Cuban Fireball
Cyrano de Bergerac
Daltons' Women
Double Deal
Enforcer, The
Father's Little Dividend
Father's Wild Game
Fat Man, The
Fingerprints Don't Lie
Fourteen Hours
Frenchie
Groom Wore Spurs, The

Halls of Montezuma
Hamlet
Harvey
Hidden River (Mexican)
Hue and Cry (British)
Hunt the Man Down
I'd Climb the Highest Mountain
Into the Blue (British)
It's Hard to Be Good
Killer That Stalked New York
(formerly Frightened City)
Korea Patrol
Lightning Strikes Twice
Long Dark Hall, The (British)
Lucky Nick Cain
Lullaby of Broadway
Mad Wednesday (reissue)
Man Who Cheated Himself, The
Missing Women
My True Story
Oh! Susanna
Oliver Twist (British)
On the Isle of Samoa
Only the Valiant
Operation X
Pagan Love Song
Parole, The
Piccadilly Incident (British)
Queen of Spades (British)
Rapture
Rawhide
Redhead and the Cowboy, The
Revenue Agent
Roughshod
Royal Wedding
Salt to the Devil (formerly Give
us This Day)
Sampson and Delilah
Sands of Iwo Jima
Second Woman, The (formerly
Ellen)
Seven Days to Noon (British)
Short Grass
Small Voice, The (British)
So Long at the Fair
Steel Helmet, The
Storm Warning
Sugarfoot
Tainted (French)
Teresa
Tougher They Come, The
Third Man, The
Three Desperate Men
Three Guys Named Mike
Trial Without Jury
Under the Gun
U.S.S. Teakettle
Vengeance Valley
Walls of Malapaga (Italian-
French)



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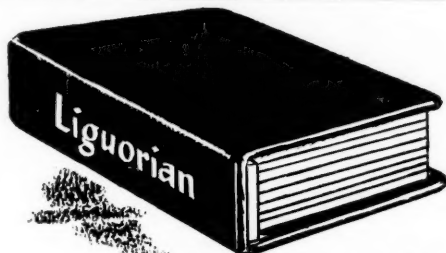
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